UNITY

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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

JUNE 20 to JULY 19

Healing: Thine harmonizing love is mine, and I am restored to peace and health.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: Divine love, like a magnet, charges my mind and prospers my affairs.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

UNITY

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UNITY

Devoted to Christian Healing

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VOLUME 92 JUNE, 1940 NUMBER 6

"God Is My Help"

A TRUE EXPERIENCE

BY ELEANOR LAMPMAN

PERHAPS ONE of the greatest services Silent Unity is rendering in the world today is praying for those who are seeking freedom from the liquor or the drug habit. Through this praying complete and lasting release is reported by many friends.

Sitting across the desk from me, Mr. H—— had come to tell of his own cure through the prayers of Silent Unity and his study of Truth. This was his way of giving thanks for his deliverance from a habit that had nearly wrecked his life.

"It may help others," he explained.

"Five years ago I was about as low as a man can get. I was of no use to myself, my family, my friends, and certainly I wasn't of any use to God. I had lost my job because of constant drinking. My wife had left me and was suing me for divorce. We had been married for almost ten years and had built a lovely home together. Now I was barred from that home."

As he continued with his story it was hard to realize that this straightforward, clean-cut man was speaking of himself. His eyes were clear, his skin bright, and he was well groomed. He looked happy and successful, and it was hard to believe that he had ever been anything else.

"If this had been my first offense, my first failure to hold a job and make a success of my life, my wife, my friends, and my employers might have overlooked it. It wasn't.

"I had held other jobs, good jobs, for a while, and I had lost each one because I couldn't refuse to take a drink with the fellows, and after taking one I couldn't refuse the second, and so on.

"I don't know what would have happened to me if my aunt hadn't taken me in." The young man smiled as he said these words. "Of course I know God was the one that prompted her to do it, but I shall never cease to feel grateful to her for what she did for me.

"I was homeless, jobless, broke, altogether hopeless."

Mr. H—— stopped a moment to examine a Truth magazine that lay on my desk. "The funny thing about it is that my wife studied Unity literature for years and I often read the magazines lying around the house. I thought they were good, in fact I generally agreed with everything they taught, but I never applied any of their teachings to myself or my problems.

"You see, I had always taken it for granted that I had to drink. My father had been a drinking man and his father before him. All my friends and business associates drank upon occasion."

He laid the magazine down and glanced at me with humor in his dark eyes. "Of course I never intended

to become a drunkard. I thought I could 'take it or leave it alone,' but it took me instead!

"Fortunately my aunt was a devoted Unity student. She did not consider my case hopeless.

"She read the *Daily Word* lesson aloud to me every morning. UNITY, *Weekly Unity,* and other Truth magazines and books had a place on her table, and she read bits of Truth aloud during the day as I lay upon the sun porch, every nerve trembling, my whole body screaming with pain, my mind almost a blank from weeks of excessive drinking."

Mr. H—— paced back and forth across the room as he went on. "About all I could do for myself was to repeat the first few lines of The Prayer of Faith:

"'God is my help in every need;
God does my every hunger feed.'

"I said these words over and over in the days that followed my aunt's taking me in. Through the long hours of the night, as I paced the floor fighting the desire for liquor, for forgetfulness, for oblivion even —I often thought of taking my life—those words were my only help, my only staff to lean upon: 'God is my help.'

"I knew God was the only help for me. Nothing, nobody but God could help me overcome this thing which I had allowed to fasten itself upon me, but somehow I knew deep in my heart that God could help and was helping me.

"My nerves were calming, the good food my aunt fixed for me was building my body, I was beginning to feel like a human being again instead of a bundle of suffering flesh when my wife's suit came up and she was granted a divorce from me.

"You see, I had not believed that she would go

through with it. I felt all along that as soon as I was sober, perhaps working again, she would take me back as she had always done before. But all hope of this was gone now. I had no wife, no home to go to, if I did straighten up, and I threw away everything I had gained. I left my aunt's house. I was gone three days and nights, and when she found me I was unconscious.

"Now this just shows how much faith she had in me and how wonderful she is." A smile flashed across his face as he recalled his aunt's devotion and care. "She took me home. She started right over again, never criticizing, never condemning. She repeated The Prayer of Faith, the 23d Psalm, the Lord's Prayer, and other parts of the Scriptures with me. She read *Daily Word* to me. She prayed for me constantly, I know, along with Silent Unity, who had been helping her ever since she took me in.

"As I got better I looked at myself as my wife must see me. I mean my divorced wife of course. I always thought of her as my wife. I recalled the excellent positions I had 'rated' and my losing them through inability to leave liquor alone. I remembered when she had taken her old position back several years ago to tide us over one of my periods of unemployment. How often since that time she had found it necessary to earn the rent, the grocery bill, to carry the complete responsibility of the home. I no longer blamed her for divorcing me. It seemed to me the only thing left for her to do. I resolved to do my best to help her, to do whatever I could, even though she was no longer my wife.

"I commenced to get stronger, to feel happier and better from that time on. In a short time I was helping my aunt in her flower and vegetable garden when I wasn't looking for a job.

"Somehow the work in the yard, pulling weeds from among the young plants, later gathering fresh, ripe tomatoes and green peas and beans, did something to my soul as well as to my body. I felt closer to God, to the great creative forces, as I watched the plants grow, the fruit develop and ripen; and for the first time in my life I felt that God was really good.

"My job hunting turned into a sort of routine. It was seemingly altogether hopeless, for the books of the company I had last worked for, showed a two-hundred-dollar deficit and I was unable to make bond again until that was straightened out. I was sure that it was a paper shortage and that I could find it if they would only give me a chance to go over the books. The company refused to let me do this. My bond was forfeited, the bonding company paid the two hundred, and I knew now that unless I could repay this money, and perhaps even if I could, it would be almost impossible for me to get another bond.

"Since my training and experience has been in accounting and in the handling of money I could feel my chances for a job diminishing every day—but my aunt said differently.

" 'God knows you didn't take that money. He knows you are ready and willing to serve, and He is ready and willing to give you another chance.' She held steadfastly to this belief, and I tried to hold steady too.

"It was hard in the weeks that followed, for I was getting deeper in debt to my aunt—I was determined to pay her for my care and my keep—my clothes were getting shabby, my shoes worn, and seemingly I was making no progress."

Mr. H—— picked up the magazine again and glanced through its pages. "I continued with my study

of Unity literature though. I had become deeply interested in it. My aunt and I attended classes. I read and reread *Lessons in Truth, Working with God, Prosperity,* and other Truth books.

"When it seemed I was at the end of my rope as regards patience, endurance, and faith my first break came. My aunt's electric refrigerator needed repairing, and the man who came to fix it recognized me as an old school friend. We talked as he worked, and before he left he asked me why I didn't come into his shop and sell electric appliances for him. His man had left him and he was running the shop alone until he could find a new man.

"I told Guy, my friend, that I couldn't sell a mousetrap, that I didn't know one refrigerator from another; but he said, 'I have a hunch you'll make a hot salesman if you get some training, and I'm willing to give it to you.'

"My aunt and I exchanged glances. She nodded her head, and I said I'd take it.

"If I had known what it was going to be like, if I had guessed that my commissions were going to be invisible for weeks at a time and that I was going to be on my feet talking, showing, demonstrating for sometimes ten or twelve hours a day, I wonder if I should have taken the job. But having put my 'hand to the plow,' I became aware of something inside me that refused to let go, and I kept at it with a grim determination. That grim determination was at the root of my trouble, and Guy pointed it out to me one day.

" 'Look, fellow'—he patted my shoulder after I had lost a good sale to our competitor across the street —'you try too hard. Go at it easy-like and your sales will come easy. If you get to thinking how easy it is to

sell these things—they're all the best stuff; people need them to make their homes happy; you're just helping them to choose the best one for them—everything will be all right.'

"Guy was right. As soon as I quit trying to sell and commenced to serve my sales rocketed. The work was easy. I enjoyed it. I studied the different models and makes of appliances. I read everything I could find on the things I was selling. I went to school at night and incidentally I kept on with my Truth reading.

"You know the rest of my story—my letters and reports to Silent Unity have told it. I'm in a large store now, one of the best in the city. For the past year I've been top man in sales every month. This means something in this store, for only the best men are given jobs. Some of them have twenty-five years of experience in selling behind them, and of course I am only a beginner in salesmanship.

"This month I am receiving a diamond ring, a certificate, and a pin—these things go to the man who has made the most sales during the year—and while it may seem childish to be pleased with them, yet I am delighted; because they represent success, success that comes from trying to help people get the most for their money, the thing best suited to their individual needs, rather than trying to sell them something."

"Your wife?" I couldn't help but ask this question, and the smile that spread from lips to eyes across this friend's face assured me that it was not out of place.

"Didn't I mention that we are married again—by our Unity minister—and everything is different now? We're really happy."

"And your bond—was it ever straightened out?"

"I paid the two hundred dollars, and I'm pretty

sure I could make bond again. I was resentful about it for a while, and then I decided it was a good thing. It helped me to see how things go wrong when you aren't in control of yourself, and I feel that it is a small price to pay for the lesson I've learned."

I hesitated over the next question, yet I felt I must ask it. "Do you ever take a drink now?" I asked.

"Never. The craving has left me completely. I know I don't need it, and I just don't drink it no matter how many are drinking around me."

"Does it hurt your sales?"

"The fellows I work with, the factory representatives, the prospects I visit seem to take it for granted I don't drink, and it hasn't kept me from being a good fellow or a good salesman."

Mr. H—— rose to go. "It sounds like a fairy story, doesn't it, or one of those Alger books, from 'rags to riches,' but it's true, and it just shows what happens when God helps you. If I need anything—help with a sale or a grouchy customer, or if I need more money—I remember the prayer my aunt taught me, 'God is my help in every need,' and He is too.

"I say this too for anyone I know who is trying to overcome an undesirable habit, and I know it helps him."

For friends all over the world today who are seeking release and deliverance from any habit that is holding them in bondage Silent Unity also says the simple freeing words

"God is your help in every need;
God does your every hunger feed,"

knowing that they are set free from any hunger that is not of God and that they are indeed satisfied, uplifted, and made new through God's love.

The Beloved

I FOUND HIM WHOM MY SOUL LOVETH

BY ERNEST C. WILSON

HOW SHALL a man find God? I know that through Him I may be healed and blessed and prospered. I have faith in His power and in His good will toward man, but how shall I find Him, and where?" With variations these questions come to the lips, and surely to the hearts, of a myriad persons who ask God's guidance in the manifold problems of life.

Here, quite simply, is one man's answer.

You have no doubt many times read, as I have, the story of Jesus' raising of Lazarus from the dead. You have marveled at the great faith, the great courage, the great power of this man of Galilee who could bid the last enemy depart.

We see the tomb of Lazarus, stark and formidable; we see the friends and relatives of the dead man weeping and wailing and reproaching. We see Jesus comforting them; then turning away in thought and feeling, as to a realm they could not see, and speaking with a voice of such authority that he who had been dead arose again to life and came forth, with the grave clothes still about him!

This is perhaps briefly the picture as we see it.

How did Jesus see it? He saw God and God's life and manifestation.

In the raising of Lazarus something stood out to the consciousness of Jesus more than did the mourners, the tomb, the dead man, or even the man raised to life

again. It was the presence, the nearness, of God.

To Jesus God's nearness, His reality, was continuous, ever present, more vivid than anything else: so much so that at the raising of Lazarus we see Him turning to God as to a living, loving presence that they could not see, and we find Him saying: "Father, I thank thee that thou heardest me. And I knew that thou hearest me always: but because of the multitude that standeth around I said it, that they may believe."

This seems like apologizing to God, as if He had said: "Of course I know that You hear me even when I speak silently, and that You answer even before I ask, but these people do not understand, and I want them to realize Your presence and power. That is why I speak as I do now." Then He cried in a loud voice, "Lazarus, come forth."

The conscious nearness of Jesus to the Father is, I think, the most significant passage in this story, and the most significant fact in His life, more significant even than the miracles of which it was the motivating cause and power.

If we can find the secret of this wonderful sense of communion with God, we shall have found one of the greatest blessings that can come to man. I believe we can. As always, the answer to spiritual needs lies very close to us and within our human experience. It is like this, or so it seems to me:

Have you found among all the persons you know someone whom you deeply love: parent, child, husband, wife, brother, sister, lover, friend? Do you love him only for what he does for you? Do you love him only when he agrees with you, only when he is gay, or only when he is solemn? Do you love him only when he is strong?

How shall a man count the ways in which he loves the beloved of his heart? How shall he be calculating or coldly reasoning? How shall he direct love where to go and where not?

If you love, will you coolly determine in what hour and moment set apart you will think of your beloved? Will you say fifteen minutes in the morning when you arise, and again a quarter hour as you retire? Will you think of the beloved only when he is present with you and never when you are absent from him? In the still watches of the night will you never think and dream of the loved one who is away?

Will you not rather, without conscious volition, include the beloved in all your thoughts and feelings? A sorrow comes: will you not turn to him, present or absent, for comfort? A joy appears: will you not rush to him in thought to share it?

The words and acts of men, the happenings of the day, the beauty of the sunset; do they not cause you to think of one you love? Ah, yes!

And will you be calmly calculating as to advantage and disadvantage? Will you give love only for what you in turn receive? Will you pick at faults and failures? Ah, no, but you will be swift to defend and swift to minister. Will patience be overtaxed; will burdens be too heavy? Not when borne in behalf of him you love or her you love. And you cannot explain why, nor will you have need to. It is enough to love and to be loved in response—if it be your great blessing: but neither under compulsion, lest the magic of love depart and all be resolved into empty drabness.

Where, think you, came the pattern for such love? Where but in "loving Him who first loved" us?

Was not this the secret of Jesus' mystic nearness to

the Father? Jesus loved God, and in loving found oneness with the beloved. This is no mere conformance to a law of mind but the spontaneous outpouring of a heart of love!

Did someone need help? The Father "knoweth that ye have need of all these things." Was there an apparent lack? "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Was there a sorrow? "Father, if thou be willing, remove this cup from me." Was there a joy? "Father, I thank thee!"

The Father was the center and the circumference of all Jesus' thinking. The Father within, not He Himself, did the works of Jesus. The Father would heal and bless and prosper men. The Father would send a Comforter. Men should do the works that Jesus did and greater, because He would go to the Father, and the Father would answer Him.

Jesus knew the mystic marriage, the wedding of the soul to God, which is the pattern of all human love. His loving God made Him love mankind not less but more; and they, sensing in Him a love that was unselfish and unpossessive, loved Him too, even without understanding why.

You who have difficulty in finding God, search first your heart for love of Him. As love for Him wells up in your heart He will seem to come nearer. "Draw nigh unto God, and he will draw nigh to you." As the lover thinks of his beloved not from compulsion, or a purpose of self-discipline, or a sense of duty, but spontaneously and with joy, so shall your meditation upon His presence be prayer without ceasing.

Jehovah will take away from thee all sickness.
—DEUTERONOMY

One with That Light

AN INTERVIEW WITH

GEORGIANA TREE WEST, NEW YORK CITY

BY DANA GATLIN

MAKE YOUR ill experiences pay you. If an adversity drives you to seek Truth and to know the one Power that is with you always and that never fails, you are ineffably blessed!"

This was a striking, luminous point in the message gleaned from our interview with Georgiana Tree West. Mrs. West, for many years located at Louisville, Kentucky, is now leader of a Unity center in New York City. She has experienced many and varied vicissitudes, is endowed with mental equipment of a high order, and has a record of unusual spiritual achievement. She states that she first became interested in the Truth teaching because of her desire to get relief from poor health of long standing as well as to find help for her husband, whose financial situation had been adversely affected because of his having to pay her doctor bills.

So it is significant to us, as it was to Mrs. West, that she was impressed by what a Truth teacher said to her at the time she was first seeking aid through spiritual means: "If you ever have to go through hell, make it pay you!" This of course is a paraphrase of the Psalmist's "If I make my bed in Sheol, behold, thou art there." Another high point in Mrs. West's spiritual adventure was when she demonstrated through her own experience the truth of the familiar lines

"Then give to the world the best you have,
And the best will come back to you."

Our character is largely determined by our environment during childhood's formative years. Georgiana Tree West was born in London, an only child, and she was a lonely child. She came to this country with her parents, who always lived in big cities. She disliked to go to England to visit because she didn't know how to play with her cousins. She liked to read rather than play, was imaginative and introspective, and had too much time to read and to think alone. At Sunday school she asked the teacher some very pointed questions about the familiar scriptural incidents, such as the Flood, and was rebuked instead of having her questions answered. However in her childish mind Georgiana wasn't much interested, because she considered God a big bully and she just didn't like Him. Privately she decided that she was through with God, but she had learned to be discreet because "naughty little girls" get punished.

It was an abnormal childhood, Mrs. West admits, and although she attended church and Sunday school, she had no real religious life until she was about fifteen years old. Then she chanced upon Truth teaching, and this attracted her questioning, thirsty mind. The principle that God, Spirit, is the living intelligence that underlies the whole formed universe helped her inner queries very greatly but brought small comfort. She had to obey cold principle, otherwise—but she kept asking herself, "If this flesh is just one big lie, then why do we strive to keep it, to perpetuate it?" She could not answer the question satisfactorily, no one else did, and eventually the perturbed young seeker gave up her study. She was grateful for the idea that God is divine

principle working in immutable law. That at least was a great improvement over the unjust, barbaric, never-explained records of the Scriptures, and further enlightenment was to come to her later.

Then young Georgiana grew up and married, and life became quite a varied, hectic affair. For many years most of her time was spent in mining camps, and she was constantly being uprooted. She learned to ride, shoot, and play poker, acquiring adaptability, which is one of life's biggest lessons. This wife of a mining engineer was always fearlessly ready to face an emergency.

"In Mexico," relates Mrs. West, "one of our carpenters went berserk. His wife ran to me for help, and I corralled the man and put him to bed. Everybody looked to Mr. West and me for help with all kinds of things: weddings, celebrations, amusing and farcical situations, puzzling problems, real tragedies. I had never had any experience to prepare me for all this, but life just precipitated me into it.

"Then I began to be ill. I had three major operations and two babies in six years, and succumbed to 'delicate health.' I think my shifting mental state reacted on my health; some organs did not heal, and I felt very sorry for myself—yes, I wore the martyr's crown and pressed in the thorns! I was always seeing doctors; going to sleep at night and dreading to wake up in the morning.

"Then I got rebellious, which is a good sign! My husband had become interested in constructive thinking and was using it in his business affairs, and he thought it might help my health. But I wasn't very eager. You see, I hated to give up the sympathy I was devoting to myself," says Mrs. West with her humorous, understanding smile. "But I did try, and I began to get a link

between constructive thinking on my own part and the 'immutable principle' that I had faintly perceived earlier. I began to live with God as my very own strength and power. 'He within me makes my way perfect, and my body is the temple of the living God,' I had read somewhere.

"I read everything along this line that I could get hold of. It is strange, but at that time I had never heard of Unity. I studied theosophy and spiritism and decided to live with these ideas until I developed the power to generate constructive ideas only. I thought much of the tremendous power of the mind, of the forces that work in us as life and law, and I lived with the findings of men like Emerson and Trowbridge; but I never thought of Christ!

"However the application of principle was working in my own organism; as my mind clarified my body improved. I kept mulling these things over. I attended church services regularly just because it was the thing to do; and I knew it was a good habit: it built up my spiritual morale. Our children were sent to a denominational Sunday school. I had never joined a church, and looked upon myself as a nonreligious woman. In 1924 my husband's business took him to Louisville. His affairs were in a precarious state; I had made him a poor man with my constant doctor bills. In Louisville I met a young woman who wanted me to go to the Unity center there, but my husband and I had had some rather unhappy experiences with certain cultists we had met, and we decided we wouldn't get mixed up with any more of those 'queer' people.

"But one Easter I had an uncontrollable urge to go to the Unity service, and my husband and I went. It was held in a small room in the Masonic Building. A

woman came out and began speaking, and every word she said was as if I were saying it. It was an unforgettable experience, that clear transfusion of Spirit, with no concepts of the mortal 'self' getting in the way! I was enthralled, uplifted.

"At the close as the crowd was leaving the speaker lifted her hand and looked at me. 'Wait, I want to talk to you.'

"She came, and we talked a little; then she asked me to assist her as the Truth center hostess. Of course I was startled, yet just then to accept seemed a quite natural thing to do. I was delighted, I felt so uplifted and *enrapport,* and I enjoyed the work and the wonderful spiritual atmosphere that was so spontaneously evoked. When she later asked me to take charge of the Wednesday morning classes, I demurred because I had had so little preparation. 'Your whole life has been a preparation,' she replied. 'These years of intensive study have prepared you. The Holy Spirit does the work. You and I are only God's instruments attuned to receive Him.'

"Well, she had gone East and was detained there, and I received this telegram: 'Expecting you to be on the platform Sunday morning.' I said to my husband: 'Why, I can't give spiritual leadership—I'm not a religious woman!'

"But I prayed, and I did go on the platform that Sunday morning and presented the lesson. I felt that it was a good lesson, for I was feeling deeply the reality of the spiritual presence. I continued to present the lessons during the speaker's absence. Then one morning after saying the benediction I had a very strange experience."

Mrs. West hesitated about publishing this expe-

rience lest it be misunderstood. Yet a similar experience must come to every Truth seeker before he is reborn into full awareness of his oneness with God. Mrs. West says that at first she did not grasp just what was taking place:

"Right after speaking the benediction, I felt an ineffable peace pervade my whole being, which was translated into terms of light. Light filled me, was all about me; in the whole universe there was nothing but blessedness and light. This wasn't at all a psychic experience, but something far deeper, wider, and more vital than that. I stood there for some time, forgetful of all else but of being one with that light. When I returned to a sense of my surroundings I said to an associate: 'Rose, something's happened.' 'It is all right,' Rose replied. 'Everyone went home. They thought you were in a meditation.'

"In a few days when our leader came back from New York, she said she had the conviction that it was time for me to take the leadership of the center. Plans were taking her elsewhere, and although I had not known it, she had been sending out a call for a leader to take her place. It still seemed to me that I had not had sufficient spiritual training for leadership, but she told me that she had singled me out that Easter Sunday when I first attended the services at the center."

Within five months Mrs. West was doing full-time work at the center, and in eleven months she became the leader. From the time "the light" came to her as she stood upon the platform, she devoted herself to prayer, meditation, and study, which under the guidance of Spirit would enable her to carry on the work. After all, the period of her preparation was not brief; for years she had been earnestly exploring the truth of

spiritual discipleship that leads to power. From the moment she accepted her call she consecrated her mind, heart, and whole life to this spiritual work. Long after the center at Louisville had become one of the most effective Unity groups in the country, she voluntarily came to Unity headquarters and took the formal course of training that had been agreed upon by the recently formed conference of Unity center leaders.

Under Mrs. West's leadership the work at the Louisville center increased steadily. "In four months," she says, "we moved from the little room in the Masonic Temple to quarters in the finest hotel in the city. We were there three years, expanding each year, until we finally went into our own building, an old Southern mansion of fifteen rooms. Next door the Woman's Club was housed in another old mansion, and they let us use it when we needed more space."

In this building Mrs. West spent eight happy, fruitful years. She gained a healthier body through the application of Truth principles, her husband was relieved of the doctor bills, she grew in faith so that she could dispense Truth helpfully to others. She was a convincing, potent speaker although she had never had any specific training for public speaking. "I came to know that there is a loving, wise presence within us," she says simply. "I just stand and realize this before going on the platform. God never fails us when we open ourselves to Him."

Faith supported the followers of Truth when the devastating floods came to Louisville a few years ago, and faith safely infolded the lovely old building that housed their center.

"All around us the streets and houses were inundated," says Mrs. West, "but our home of Truth was

built on a rise of ground, the high waters were kept away from us, and even the cellar remained dry. Because our rooms were bone dry we were able to serve as a relief station. Boats went by in the street, the Woman's Club next door was flooded, but even our water pipes did not give way and we could heat bath water constantly in our basement.

"Our center workers started right in with prayer services at the onset of danger, and these were kept up continuously day and night. For those who put their whole trust in the supreme Power there was nothing to fear. Of course there were no lights, as the electrical service was out of commission, but we used kerosene lamps.

"In our building was a 'Silence Room,' consecrated once a month, in which there was never any speech or discussion. Simply to enter this room was to feel the spiritual Presence. A boy was brought in by one of the rescue boats. He was so low that no hope was felt for him, but he had heard of our silent ministry and so he was put in this quiet room. The nurses were very busy; cots and nurses were all over the rest of the house. After a while a nurse went into the room, for there was no sound and she thought he was gone. But she found him peacefully sleeping. In three days he was up, eating. That room was saturated with the Holy Spirit and so much strength went out invisibly that it revitalized and restored the boy."

Naturally Mrs. West treasures this center where she found her capacities for spiritual service, and her human heart would have urged her to stay. But her husband's business took him away, and home ties no longer bound her to Louisville. From Unity headquarters came a call to wider service, and new leaders

had been developed in the Louisville center. So more than a year ago Mrs. West went into the field as a lecturer, and she is now located in New York City as leader of the Unity Center of Practical Christianity.

There was a need to be filled. "You and the Holy Spirit can fill it!" encouraged Charles Fillmore. Mrs. West found that she could. She has proved through varying vicissitudes and in the development of courage, faith, strength, and radiant blessing that she is an instrument attuned to the one saving Power.

SILENCE

By Gertrude W. Robinson

I wait in silence at Thine holy throne
    Yielding myself to Thee,
Detached from earth, a yearning, hungry soul
    That seeks Thy will for me.
So still I am that I feel Spirit's power
    Flooding creation's whole;
So still I am that I can faintly hear
    Thy voice within my soul.

Oh, Spirit, God! I yield myself to Thee
    Completely, unafraid.
On Thee, the center of all calm and might,
    My longing soul is stayed.
This silence is so deep. All peace is here.
    Thy grace and power pulsate
Through every atom. Lo, in quietness
    Before Thy shrine I wait.

The Inner Sanctuary

BY ELIZABETH D. SCHUMANN

TO EACH and every one of us there comes at times a deep longing to be alone, if only for a short time. Thoughts and emotions overwhelm us, circumstances seem about to overpower us, until we feel we must escape into some place of stillness and peace in order to get a new grip on ourselves, and conquer the situation that confronts us.

Jesus Christ during His ministry on earth knew such moments. It is recorded that He sometimes arose very early in the morning and retired to some quiet place where He renewed His strength of body and spirit in a period of meditation. Our most vivid spiritual experiences come to us when we are alone, away from the interruption, misunderstanding, and apparent lack of sympathy that often seem to exist in the world about us.

Yet it is not always physically possible to remove our body from the scene of conflicting circumstances. The office worker cannot forsake his duties to lie beside a rippling stream in the heart of the deep woods, there to renew his sense of peace and inner poise, unless it is specially arranged that he take a certain length of time for a vacation. The busy mother in the midst of her work of caring for her little ones, cannot at a moment's notice drop everything and leave it while she seeks some cool hilltop beneath sunny skies, there to regain a knowledge of freedom and inner wisdom. Yet it is often necessary that these things be restored to us if we are to give of our best to the task at hand. Physically impossible as it may seem, God has provided for us a

place to which we may repair at any moment of the day or night without forsaking our regular duties, there to receive added strength, wisdom, courage, or whatever else we may need to increase our efficiency and power to overcome.

This place is an inner sanctuary of spirit, a state of being in which there is conscious awareness of inner quietude in the innermost part of our being. It is a place where we may be alone with our highest self, which is one with God, and where only the thoughts and words of God can prevail. It is yours, and yours only. No other person can intrude upon its privacy. No misunderstanding stranger can desecrate its holiness. Only yourself and your God can enter its quiet peace and stillness.

Here it is that we become truly acquainted with God. We find that He is not some faraway, austere personage up in the clouds somewhere, but that He is the very essence of our highest thoughts. He it is who gives us at the right time a sense of what is right for us to do. He it is who generates the thought or word that brings comfort and peace to us in sorrow and perplexity. In this inner sanctuary there is nothing that He cannot set right if we but turn to Him and listen with understanding for His voice.

There is no need for pleading and importuning. God is always and everywhere functioning in the same way, working His good work of perfection in all things. In this inner meeting place with Him we simply place ourselves in contact with His superpower so that His perfection may become manifest in us and in our affairs.

There is no scheduled time of meeting in this inner place of communion with God. As we become more familiar with it and with Him it is possible to dwell at

all times in the consciousness of His presence. Then truly we have found the "kingdom of God" within us. Then we can fulfill the scripture that bids us "pray without ceasing." Think of it, the glorious blessing of it, to know at all times that God Himself is caring for us, endowing us with perfect strength and wisdom and love, divine power and substance, and all the good in the universe!

There have been countless times when, having momentarily forsaken His presence and become enmeshed in a series of trying circumstances, I have turned in thought to Him at last and the sense of peace and the knowledge that everything is all right has eased my soul as cool water quenches thirst, so that the cry has risen involuntarily to my lips: "O God, I thank You for being there in my need!" Just to know that one can always turn to God and receive what is needed or desired at any time, seems to me the greatest privilege that man may avail himself of. How thankful we may be that this is so!

But this is not the end of the privilege that is open to us through the door of this inner sanctuary. Here we may not only receive God's blessings for ourselves; we may also take the thoughts we hold concerning our loved ones and in the light of His presence see that they also are His and that His love is guiding and protecting them. How often we are apt to try to bind others to ourselves, desiring to be everything to them that is necessary for their welfare and happiness. We do not want them to turn to anyone else for the fulfillment of their needs! But we are not personally able to do this for them. Only through God can we insure their sustenance and well-being physically and spiritually. When we intrust them to His care, we also see that we are

forever one with them in God. Neither time nor space nor the separation of spirit and body can ever destroy our unity with them in God.

Knowing this, knowing that His blessings are being poured out upon them according to our faith and that there are many channels through which these blessings may come, we can willingly release them to God. Not that we are to cease doing for them at all! But our part in the manifestation of God's gifts to them will be shown to us at the proper time as we continue to dwell in the consciousness of His presence in our life and in the lives of our loved ones.

In this inner sanctuary of spiritual communion with God there is an answer to every problem. There is power to overcome any adverse circumstance in this simple method of contacting God's power of spiritual thought and wisdom. There is supply for every need, visible and invisible, in the consciousness of God's abiding presence. Wherever we are, whatever our task, we may always be aware of the love and presence and wisdom and power of the Father within us. No need of the quiet wood or the sunny hilltop. They but furnish a setting of material beauty, an outward manifestation of the peace and quiet of God's Spirit. We may attain these qualities at any time within ourselves through a realization of God's presence. This is the inner sanctuary, the "upper room," where the Spirit of God infolds us and makes us one with Him.

Father, I would dwell with Thee consciously, constantly, knowing that Thou art both willing and able to grant each need and desire according to Thy will for the good of all. I place my loved ones in Thy care, and all my affairs in Thy keeping as I seek to live in constant harmony and communion with Thee. Amen.

God a Present Help

FAITH

BY H. EMILIE CADY

Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.—JESUS

WHAT COULD Jesus have meant when, speaking as one having authority, He made such a sweeping, and to the poor human mind almost incomprehensible, statement as that quoted at the head of this article?

We pray, we ask, believing that we are going to receive, but we receive not. Again and again this happens until we grow sick and our courage fails because of our unanswered prayers, and we begin to say: "God does not answer. I have not sufficient faith or the right kind of faith." Because of repeated failures we are benumbed, and though we still pray we seldom really expect an answer. Is not this so?

Where is the trouble?

Many Christians mistake hope for faith. Hope expects an answer sometime in the future; faith takes it as having already been given. Hope looks forward; faith declares that she has received even before there is the slightest visible evidence. Man's way is to declare something done after it has become obvious to the senses; God's way is to declare it done before there is anything whatever in sight. "God . . . calleth the

things that are not, as though they were." This declaring, "It is finished," when there is still no visible evidence has power to bring the desired object into visibility. "The worlds have been framed by the word of God [God declaring that it was done], so that what is seen hath not been made out of things which appear"; that is, things that are seen were not made of visible but of invisible substance by the spoken word of God. If we expect anything from God we must conform to His way of working.

Listen to Paul's definition of faith: "Faith is the substance of things hoped for, the evidence of things not seen." In other words, faith takes right hold of the invisible substance of the things desired and brings into the world of evidence or visibility the things that before were not seen. There is but one substance from which the real of all things is made. This substance is ever present but invisible. It is all around us and fills the universe as the atmosphere we breathe covers the earth. In it we live and move and have our being, for it is the divine presence or substance. It is the unseen but real and eternal that always "stands under" and "within" the seen but temporal.

Faith upon which depends all answer to prayer is not, as many earnest sincere people suppose, a sort of will-o'-the-wisp mental condition that it is difficult to catch and hold. If this were so, the child of God might well despair. But there is a faith that might be called understanding faith that is based upon principles as unerring as those of mathematics. It was of this faith that the man of Galilee spoke when He said, "All things are possible to him that believeth."

Jesus invariably spoke as one having authority. He had proved that whereof He spoke, and He knew

positively. He knew that all God's dealings with man were based upon an immutable law, a law that if complied with is bound from its very nature to work out certain results, no matter who or what manner of man it is that complies with that law. He never went into details as to how or why these laws work; but positively, in a few concise words, He spoke the law and left the working of it to be proved by "whosoever will."

What is this understanding faith upon which the literal fulfillment of all God's promises rests?

"There are some things which God has so indissolubly joined together that it is impossible for even Him to put them asunder. They are bound together by fixed, immutable laws; if we have one of them, we must have the other."

This may be illustrated by the laws of geometry. For instance, the sum of the interior angles of a triangle is equal to two right angles. No matter how large or small the triangle, no matter where we find it, or who finds it, if we are asked the sum of its angles we can unhesitatingly answer that it is just two right angles. This is absolutely certain. It is certain, even before the triangle is drawn by visible lines; we can know it beforehand, because it is based on unchangeable laws, on the truth or reality of the thing. It was true just as much before anyone recognized it as it is today. Our knowing it or not knowing it does not change the fact. *Only in proportion as we come to know it as an eternally true fact, can we be benefited by it.*

"It is a simple fact that one plus one equals two; it is an eternal truth. You cannot put one and one together without two resulting. You may believe it or not; that does not alter the fact. But unless you do put the one and one together you do not produce the two,

for each is eternally dependent on the other."

The world of spiritual things is governed by law just as unalterable and unfailing as is the law governing the natural world. The so-called supernatural is not beyond law by virtue of being above natural law. It is simply the working of a higher law than any we, with our limited understanding, have heretofore known; and it is because it operates in a higher realm that we have not understood. When we come into harmony with this higher law we instantly have all the power of God Himself working with us for the very thing we pray for, and we get it. Sometimes a soul comes into this harmony by childlike intuition, and he receives answer to prayer. But we can know the law and so put ourselves consciously into harmony with it.

The promises of God are certain, eternal, unchangeable truths that always have been and always must be true, whether in this age or another, whether on the mountaintop or under the sea. A promise, according to Webster, is a something sent before to indicate that something unseen is at hand. It is a declaration that gives to the person to whom it is made the right to expect, to claim, the performance of whatever is promised. God has bound Himself to His children by promises innumerable, and He has magnified His word above all His name. See the 138th Psalm, the 2d verse.

"For when God made promise to Abraham, since he could swear by none greater, he swore by himself . . . For men swear by the greater: and in every dispute of theirs the oath is final for confirmation. Wherein God, being minded to show more abundantly unto the heirs of the promise the immutability of his counsel, interposed with an oath; that by two immutable things, in which it is impossible for God to lie, we may have

a strong encouragement."

God is our all-sufficiency in all things. He is the infinite supply, "above all that we ask or think," of all that the finite creature can possibly need or desire. The promises are already given. The supply, though unseen by mortal eyes, is already at hand. "Before they call, I will answer."

"My God shall supply every need of yours according to his riches in glory." But "he that cometh to God must believe that he is, and *that* he is a rewarder [and the reward as well] of them that seek after him."

Here are the two fundamental principles on which rests the whole secret of understanding faith:

First, the supply forever awaits the demand.

Second, the demand must be made before the supply can come forth to fill it.

To recognize these two statements as Truth and affirm them persistently is to comply with the law of God's giving. Faith has nothing to do with visible circumstances. The moment one considers circumstances, that moment one lets go of faith.

When Jesus recognized the unchangeable fact that the supply of every want awaits us just at hand, though unseen, and said, "Every one that asketh receiveth," He was simply stating a truth as unalterable as that of cause and effect. He knew that there need be no coaxing or pleading, for God has answered before we ask.

"All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." "Believe that ye receive them"—present tense! Ah, there is the hard part. Believe that ye will (future) receive them. Yes, that were easier. But to say a thing is done when there is no sign of it anywhere—can we do this? Yes, we can, and we must if we would obtain an answer to

our prayer. This is the faith on which all our receiving depends: "calling that which is not as though it were," simply because God has said so, and holding to it unwaveringly by positive and continued affirmation that it is done. This is our part of the contract. This is complying with God's law of supply. God said "I AM," not "I will be," when He gave His name to Moses. He says "I AM" to each one of us today, and then He leaves us to fill in whatsoever we pray and ask for. I AM health, I AM strength, I AM supply, success, anything we dare take Him for.

How are we to take that which we desire?

This taking is purely a mental process. When Jesus went to the tomb of Lazarus to perform the mighty miracle, He did not begin to plead for help, but He lifted up His eyes and said, "Father, I thank thee that thou heardest me. And I knew that thou hearest me always." So remembering God's law of supply and demand, we begin to thank Him that He has made Himself our abundant supply and that before we have called He has provided that for which we are about to ask. We continue to thank Him that we do have (not shall have) the petition desired of Him; and in confidence, but silently and positively, we affirm over and over again that we have it in possession. We must be persistent and unyielding about this. God said to Joshua, "Every place that the sole of your foot shall tread upon, to you have I given it." And He says it to us in every act of prayer. "Every place that you stand firmly and determinedly upon in affirmation, that have I given you. Dare to claim it; put your foot firmly upon your claim, and you shall have it." Have faith in what you are doing, because you are working with God's own unfailing, unchangeable law and cannot fail.

Even in the very midst of illness calmly and confidently affirm, "God is in me, my full abundant health now, in spite of this appearance"; for has He not said "I AM"? Jesus said, "Judge not according to appearance, but judge righteous [right] judgment." In lack of whatever kind ask and believe that you receive; that is, ask and begin immediately to affirm, even in the absence of any visible evidence, "God is [not will be] my supply right here and now." Be determined about it; He will surely manifest Himself according to His promise.

"Whatsoever ye pray and ask for" is the only stipulation governing the relations between us and His "I AM." Expecting that anything *will* be given tends to keep it forever a little in the future, just ahead of the now. Hard though it may be mentally to do it, we must step right over the dividing line and say, "It is done." As far as God's part is concerned, everything has been given us already in Christ, who is "the fulness of the Godhead bodily." "For it pleased *the Father* that in him should all fulness dwell." Christ is here present, not afar off. Though it is invisible to our mortal eyes, all we are capable of desiring is here now. "For how many soever be the promises of God, in him is the yea: wherefore also through him is the Amen"; which means that they are all fulfilled now in Him. All things are in Christ, and Christ is in you. "In him ye are made full." Then can we not say in faith, "All things are mine here and now"?

Persistent, unwavering affirmation that it is done and is made visible now brings into manifestation whatsoever one asks or desires.

EDITOR'S NOTE—This is the fifth of eight articles by Doctor Cady. The sixth will appear in July UNITY.

Life Is Not Static

BY H. E. MIZE

ONE OF THE great hindrances to our progress as students and users of Truth is the common human tendency to be too literal. We take the statements of principle and procedure given us by those who have obviously gone far in the right direction and imagine that we have only to practice the very word of the formula. We forget that each of us, as a unique individual, has a contribution of his own to make.

The statement of a universal truth in the shape of a formal proposition is a limitation of it. That which is essentially infinite and unlimited is given concrete form and bounds to make it amenable to human handling. So we should not confuse the telling with that which is told. We should seek to go behind what is said and enjoy the same insight that inspired it. At the best and among the best speakers and writers who ever lived there is an inability to give full utterance to what is thought and an equal inability to think fully that which is felt and seen. And the hearer or reader understands only so far as what is set forth finds a correspondence in his own mind and experience. So it was never intended that the Truth student should confine himself to the bare letter of what others say. He is an inlet to that same Spirit in which all have life, mind, and being. If Truth as he understands it from others "does not work" in his case, his individual task is to find for himself that fuller understanding which insures its working. His work is to take the simple statements and propositions that others furnish out of their experience, find the principle contained

in them, and work out his own application, make use of his own insight: see, think, and know for himself. Spiritual Truth is more than a ready-made remedy or prescription brought to us by someone else. It is also our affair. None can escape the need for individual thought, knowledge, and action.

We are too ready to seek to fix, crystallize, and incase in a dogmatic formula that which is essentially infinite and universal. We seem almost deliberately to try to find a stopping point where we can say: Here is Truth, concrete, convenient, manageable, limited, and circumscribed and bounded in propositions so that each individual may take and apply it without having recourse to his own inner genius and power of direct knowing.

But Truth is not bodily transferred from one person to another. We are greatly stimulated and profited by the experiences of others as set forth in statements and teachings. We are instructed and helped because we find there an equivalence and correspondence with something that we recognize within ourselves. Without this latter something we derive no value from any teaching coming from an external source through the medium of words. Our real and permanent benefit depends on our own knowledge and practice of Truth.

A statement in words is only a partial statement. The full "statement" is achieved only by knowing, doing, living that Truth which is only poorly suggested in indirect symbolical fashion through the use of human language. What is written is at most only the obscure letter of the matter. "The letter killeth" when it is mistaken for the final act; but "the spirit giveth life" when we are discerning enough to find it in spite of its imperfect expression. There is no intrinsic virtue in mere

words arranged more or less symmetrically on a piece of paper. We wish to know the author's meaning, the spirit that inspired the outward utterance, which is just a feeble and inadequate representation of the inner reality that only aeons will suffice to express. So we must go beyond the literal message that is addressed to us and seek to know the spirit of it; which we can do only by exercising the same spirit of knowing that is in us as it is in all.

Every theory, dogma, creed, or philosophy of life that seeks to fix itself in comfortable, static, and immovable certainties is retrogressive, is already on the way out. Spirit is advancing. What does not advance is dead or dying and is not worthy of being commended to the consciousness of man. Truth goes ahead. There are always unscaled heights, ever an advancing horizon, on to infinity, forever and ever. Whoever moves in this procession does not wish to stop and seek to interpret the saying of some person as the final statement of Truth. Only God Himself is equal to the task of bringing forth the ultimate statement of His Truth; and we, His agents, must find these revelations within ourselves.

So the defect of the procedure is obvious—and who of us has not been guilty of using it?—where we say: I have followed the last word of the metaphysical prescription, the Truth formula, literally and I am greatly disappointed in the results!

But God never gave to any other person the power to make our progress for us.

Truth indeed is fixed, immutable, unchangeable. But we who would follow and express it are advancing beings, forever occupied with finding out its infinite implications and applications. We see about us multitudes of people who believe and act out the belief that the

essential Truth at the heart of things is no affair of theirs. They implicitly assume that God—the very God who is the whole fact and substance of their being!—is keeping all the valuable realities a dark secret. They think it presumptuous to attempt to know anything beyond the immediate utilities, sprinkled with a little dogmatic hearsay about the afterlife. They will not grapple with the living meaning immanent in everything. The persistent inquiry that arises within them they smother with the superstition that God never intended that they should know about the things that eternally concern them!

The doctrines made to fit such a narrow conception of reality and of man's place in it—we should almost say, outside of it—countenance and encourage all the ideas of limitation that man has ever invented. Small wonder then that the effect of such attitudes and beliefs is visibly present in the mind, body, and affairs of all who hold them! For it is demonstrably true that mental narrowness contracts and limits all the outer things with which we have to do. That is the negative side of it. The affirmative side calls for the opposite statement: breadth of mind, the lively spirit of inquiry, the advancing attitude calls forth that which is best for present utility and for permanent satisfaction. If we lacked other proof—which we do not—would it not be evident from reason alone that the spirit would best keep its instrument, the body, by reason of having a further use for it? That use is implied in the aims and purposes of a mind that is not content to inclose itself within a little sphere of supposedly complete superficial theory but that must rather ceaselessly unfold and expand its knowledge of infinite Truth. Such an attitude does keep one keen, zestful, enthusiastic, youthful, and energetic

far beyond any calculations based on outmoded doctrines or considerations of physical cause and effect.

We keep fit, vital, and buoyant by always having something worth-while to do and always being busy doing it. Those who own and confess that life begins to ebb as soon as maturity is reached, that it was never meant to be anything anyway but a prelude to dying, and that its ephemeral spark is fatally bounded by infinite areas of ignorance concerning its meaning and outcome: those who think so are certainly not astonished if they fail to pass the proverbial threescore years and ten. The results that they decree they think to have been decreed by an imperious and arbitrary sovereign power who keeps His counsel hidden from them.

In all nature when a thing ceases to grow it begins to decay and die; that is, these phenomena conform in this fashion to our false conception of things. A logical corollary of this is that as long as a thing continues to grow and expand in vigor and worth it continues to live. This is noticeably and particularly true of mental and spiritual growth. If we do not pause to collect all the hoary traditions of the past and construct out of them a rigid system of limitations; if we rather know and show ourselves to be essentially illimitable spiritual beings and thus ever push forward the horizon of knowledge and possibility by being Truth's single-minded agents and exponents, regardless of what we or others may have formerly thought or said—then we can leap the traditional barriers of limitation, coming out into the open and unbounded universe, and begin to do and be and evolve without limit that which is eternally involved in us as children and heirs to God.

Even a modest effort to maintain an advancing mental attitude benefits mind and body seemingly out of all

proportion to the labor involved. We know that when the procedure is followed in all its perfection the results will far surpass anything that we are now in a position to estimate or appreciate. But we know that the essential characteristic of life is that it lives; of mind, that it knows; of power, that it manifests itself exclusively in action. In these realities no limitation is implied. By expressing these powers according to their proper uses we advance and unfold as their individual instruments and agents. This is the secret of escape from the limitations that man has imposed upon himself by not using his divine powers; and while the experiences and teachings of others are helpful, our individual progress is mainly our own responsibility.

The Promise Holds

By Grace Noll Crowell

Are you hard pressed, O heart, distraught, afraid?
Recall the fields of Judah long ago
And those who had been stricken and dismayed
Before the onslaught of great drought, and know
God kept His promise to restore the years.
Find comfort in His word and dry your tears.

The promise holds, O heart, for you and me.
The locust-eaten years will all be past,
The latter rains will come and we shall see
The golden harvest of our hopes at last.
The prayers, so long unanswered, will prevail,
For the Everlasting Mercy will not fail.

There Is Justice for All

BY NETTIE WYATT

JUSTICE IS an expression of the precision with which spiritual law works. It is not merely something we get or do not get in our dealings with others. In fact it is something we mete out to ourselves according to our ability to see all things in the light of Truth. The recognized emblem of justice is a blindfolded goddess balancing a pair of scales in her hand. This is significant of the impartiality needed in making decisions.

Personal opinion is no criterion of fairness and good judgment. All the facts must be known to insure justice, and such knowledge is possible only to an infinite intelligence. Hence in sense consciousness we are left to judge by appearances and fail to understand why many things happen. Knowing God as principle however, we become secure in our belief in justice. It convinces us that divine law is definite and its results unfailing. We see that justice is perfectly fulfilled in the law of giving and receiving. Being an attribute of Divine Mind justice works upon a spiritual basis, which accounts for its frequently surprising results.

To admit injustice is to say that the law of Spirit works sometimes and at other times not. If this were true it would destroy faith in God and make life a chaotic confusion. To admit that some person has done you a wrong is to concede that this person has greater strength than God within you has. The purpose of Jesus was to bring peace to humanity by demonstrating faith in a God who is unchanging and unfailing regardless of the circumstances.

The emblem of the blindfolded goddess should inspire us to look within to our higher nature and follow the principles of Truth at all times no matter what weighs in the balance. Justice is a law of God and embodies the nature of God in that it is no respecter of persons. This possibly accounts for some of the seeming inequalities in life. All men are created equal in Spirit. Our spiritual perfection is still in process of development, and each person has what he has merited through the unfoldment of his spiritual consciousness.

The material things of life seem to be spread miserably thin in some families and to be unduly heaped up in others. This is not because some persons have found more favor in the eyes of God but because they have accepted His goodness as their own. Whether one lives by manual labor or not, one must accept God as the source of all good before one can enjoy permanently the blessings of Spirit.

Another phase of life in which we need an understanding of justice is in answer to the question why things happen the way they do. Knowing that the visible happenings in the world are but the invisible force of thought in action, we also know that events do not occur without some mental action for their basis. We do not always have the courage to acknowledge our shortcomings, so we try to reason out some logical excuse for them. We take for granted the good things that come or credit them to personal merit. But somehow the unlovely things demand an explanation. The fact is of course that the pleasant and unpleasant things come to us in exactly the same way: through the law of justice.

This is not a cruel law but a provision of love to prompt us when we have missed the mark. "God gave

us not a spirit of fearfulness but of power and love and discipline." We have the right to find out the reason for things, but having found it, we must not ignore the truth unless we wish to repeat the same experience. Power and love are given us so that we may conform to God's law in a harmonious way and be relieved of trying circumstances.

We are one with infinite intelligence and can draw upon it in choosing our way of life. With each new privilege comes a corresponding responsibility, and we must be prepared to accept the one when we ask for the other. Balance and equanimity are a part of our divine heritage. When we are willing to accept part of what rightfully belongs to us, we should have enough faith in God to trust Him to sustain us all the way. God does not give us the spirit of fear. That creeps in through the human mind because of its being unaccustomed to acknowledging its spiritual origin and power.

The mind is the only court where we are justified or condemned for our actions. It is the place of selection, and when it is attuned to Spirit within the choice is always right for us. Another person may not make the same decision, and he could be right too for his purpose. When things are different from men's conception, it does not make one person right and the other wrong. Each is right with reference to the purpose he serves. Could we view the whole plan of the universe at once, we should understand why many things occur. But the secret remains locked in Divine Mind until we approach the Christhood of perfection. Then we do not question, for we are so close to the great heart of God that we know that it holds only love for His children.

We do not ask for causes when we know God as Father, the source and giver of all that makes life

worth while. We accept Him, trust Him, and love Him for His infinite goodness and for the wisdom and justice that have held us in the higher way. We try to attune our thought to the universal harmony of Spirit and eliminate all discord so that good may continuously flow to us.

Justice is an immutable law. Justice gives everything its rightful place according to the law governing it. Sometimes we blame an outside agency when our plans go awry; but in reality we neither win nor lose by anything outside ourselves. The power within makes us win in spite of circumstances.

The goodness of God is at our disposal, but we must supply the will to control it. Will supplies the initial impulse and control of the continuing effort. Control comes from a poise that is solid and divine. Balancing these two we have equality. Lack of control is lack of balance and belongs only to the human part of us. If we would weigh our personal consciousness against our spiritual consciousness we should find that God had been and is being wonderfully kind to us, no matter how bitter our experience may have been. Man is God's highest and most beloved creation, and He does not allow us to destroy by human folly what in His infinite wisdom He has implanted in the heart of man. We should remember this and withhold criticism when our prayers seem slow in being realized.

Some persons turn to God after a prolonged period of adversity and try to find the joy of serving their spiritual Master. Others, who have enjoyed prosperity and seeming happiness created by their own efforts, feel that they are serving God until some adversity occurs. Then they feel that God has forsaken them and they turn away in bitterness from the very power that

is their salvation, little realizing that the Father is not a fair-weather friend but a constant companion. We do not have to acquiesce in the will of God. He has generously given man a will of his own to use in selecting the trend of his life. When man commands his physical and mental forces and directs them to conform to the divine will he can ask whatsoever he desires and it will be given him. Thus he seeks the kingdom of heaven within him, the place of peace and plenty. Having found it, man will have all things else added.

Justice may seem cold, but love is warm. From blending them equally we have an understanding heart that perceives the Truth of Being and is willing to glorify God, because of an exalted realization: "I and the Father are one." This understanding creates a clarity of vision that does not allow us to be swayed by human emotions nor be driven by human greed. It gives us temperance and forbearance in all things.

Let us not try to measure our blessings by those of our neighbor. We cannot compare his consciousness with ours or tabulate his thoughts against our own. Each person is a separate entity in manifestation but all persons are one in the sight of God. Let us put ourselves in the place of the one who holds the scales of justice and see if we are steady enough not to tip them for our own personal benefit. Let us place God in the position of holding the scales, relieve ourselves of the personal responsibility, and rest in the assurance that whatever we offer to God on the one side is balanced by His goodness on the other. In Him there is justice for all and love for all, for there is "one God and Father of all, who is over all, and through all, and in all. But unto each one of us was the grace given according to the measure of the gift of Christ."

God Bless This Automobile

This is God's car. God's hand is at its wheel. His wisdom chooses its ways, which are as the highway of the Spirit. Nothing can impede its progress, and it neither gives nor receives offense in all its journeyings. God's law of order and right adjustment is manifest in all its mechanism. God's love directs its errands. No fear alarms its occupants, for God's presence blesses them with the spirit of peace.

The driver of this car is an emissary of Spirit. God's wisdom inspires in him alertness, good judgment, and quick decision. God's patience gives him temperance and courtesy. God's love makes him swift in the service of Christ, and slow in response to destructive impulses. The Spirit of the Lord is upon him, and directs him in all his ways.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 9, June 2, 1940

UNITY SUBJECT—*Truth Is Practical.*

INTERNATIONAL SUBJECT—*Testing Conduct by Its Usefulness* (A Principle of Temperate Living).—Ezek. 15: 1-6; Matt. 5:13-16; 7:16-20; I Cor. 10:6, 7.

1. And the word of Jehovah came unto me, saying,
2. Son of man, what is the vine-tree more than any tree, the vine-branch which is among the trees of the forest?
3. Shall wood be taken thereof to make any work? or will men take a pin of it to hang any vessel thereon?
4. Behold, it is cast into the fire for fuel; the fire hath devoured both the ends of it, and the midst of it is burned: is it profitable for any work?
5. Behold, when it was whole, it was meet for no work: how much less, when the fire hath devoured it, and it is burned, shall it yet be meet for any work!
6. Therefore thus saith the Lord Jehovah: As the vine-tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

13. Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men.
14. Ye are the light of the world. A city set on a hill cannot be hid.
15. Neither do *men* light a lamp, and put it under the

bushel, but on the stand; and it shineth unto all that are in the house.

16. Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

16. By their fruits ye shall know them. Do *men* gather grapes of thorns, or figs of thistles?

17. Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit.

18. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20. Therefore by their fruits ye shall know them.

6. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

7. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

GOLDEN TEXT—*By their fruits ye shall know them.* —Matt. 7:16.

SILENT PRAYER—*My understanding of Truth is a rule of life to me.*

Truth is worth searching out for its own sake, but the rewards it offers as by-products appeal also to those whose bent is practical. To be good a thing must be good for something, otherwise negation offsets goodness and what under constructive circumstances would be gain is counterbalanced and its effect lost. Man has come of age religiously and aspires to stand upright, a tree of virile strength, a mental and physical being endowed with the power of active faith and ready to meet whatever experiences life offers him as working material.

Men have not always demanded that faith be practical. In some ages religion has been divorced from ev-

eryday life and immured within the inner life of the individual or within cloistered walls. These conditions in part account for the wave of materiality and the repudiation of faith in God that have become evident in recent years.

Those who are searching for the truth find it best to look within themselves and study their faculties. The truth about faith in God, for example, repays study, for faith is above all a practical faculty. Put to work in the ordinary affairs of every day, it yields good dividends. Health is largely a matter of faith that is practiced. Unlike the "vine-tree," faith stands alone, for it is sturdy. The vine is not a tree, but a parasite upon trees as far as requiring their support is concerned. No other tree or plant can duplicate the fruit of the vine, but as a producer of wood the vine ranks low, being fit only for firewood. We see in this part of the lesson a suggestion that each thing be put to the use for which it is best suited. Also we should burn with the fire of unflagging zeal the easy acceptance of life as unchangeable. It is not unchangeable; it is being changed every day by those who trust the Christ within them for strength and who work to improve themselves.

Salt is good. It is good for preserving food and also for bringing out its flavor. If it should lose its saltiness it would be worthless for bringing out flavors. The qualities in man that act as preservatives of character and that give his life piquancy and flavor likewise need to be developed and brought out.

Wisdom and intelligence are good gifts greatly to be desired. Understanding is perhaps the faculty in man that is capable of the highest development. "Ye are the light of the world." This was spoken by Jesus Christ to His disciples, whom He had trained and whose eyes He

had opened to see the inner or cause side of life. It is true of all who are sincerely trying to develop the Christ within themselves. The Christ is the light of their world also.

Passive understanding is not what Jesus recommended to His disciples. No one should be content with that. The light under a bushel is the symbol of a wasted gift, a thwarted effort. "A city set on a hill" represents the clearly held and clearly expressed thoughts of man on any subject of high import. He cannot refuse to share his understanding with others if he wishes to keep the commandment to love his neighbor as himself. Light is universal in range, and mental light or understanding belongs to all who can take it. Understanding enlightens the whole man, physical, mental, spiritual. When given conscientious expression "it shineth unto all that are in the house."

Our "light" shines in our speech, our actions, and our consciousness. Whoever is sensitive to mental atmospheres cannot fail to feel something of the unvoiced thought of those with whom he is in vital contact. One's habitual state of mind is therefore no less important to others than to oneself. The right state of mind is one of the "good works" that men are to see and be inspired by to glorify the Father who is in heaven.

Eventually thought takes form in conduct; therefore men are known by what they do as much as by what they are. Thought also determines what they are. Both character and conduct are the "fruits" of thought. A man's thought furthermore can be known by anyone who will analyze his acts a little. Deception is possible in what we do but not in what we are. There "a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

Idolatry, metaphysically speaking, is the living selfishly for one's own pleasure. Self-worship is as idolatrous as the worship of a graven image. Those who "sat down to eat and drink, and rose up to play" with no thought but to live for their own pleasure were not worshipers of God and could not be, since "the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." In these higher satisfactions man finds his true vocation and his true being.

QUESTIONS

1. Where is it best for man to seek Truth?
2. What practical suggestion is found in the reference to the vine as firewood?
3. Interpret the saying "Ye are the light of the world."
4. Of what is the light under a bushel the symbol?
5. How can we let our light shine?
6. Name one of the "good works" that we are to let men see.
7. What is present-day idolatry?

Lesson 10, June 9, 1940

UNITY SUBJECT—*Expressing Truth.*

INTERNATIONAL SUBJECT—*Ezekiel Teaches Personal Responsibility.*—Ezek. 33:7-16.

7. So thou, son of man, I have set thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me.

8. When I say unto the wicked, O wicked man, thou shalt surely die, and thou dost not speak to warn the wicked from his way; that wicked man shall die in his iniquity, but his blood will I require at thy hand.

9. Nevertheless, if thou warn the wicked of his way to turn from it, and he turn not from his way; he shall die in his iniquity, but thou hast delivered thy soul.

10. And thou, son of man, say unto the house of Israel: Thus ye speak, saying, Our transgressions and our sins are upon us, and we pine away in them; how then can we live?

11. Say unto them, As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

12. And thou, son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression; and as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall he that is righteous be able to live thereby in the day that he sinneth.

13. When I say to the righteous, that he shall surely live; if he trust to his righteousness, and commit iniquity, none of his righteous deeds shall be remembered; but in his iniquity that he hath committed, therein shall he die.

14. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right;

15. If the wicked restore the pledge, give again that which he had taken by robbery, walk in the statutes of life, committing no iniquity; he shall surely live, he shall not die.

16. None of his sins that he hath committed shall be remembered against him: he hath done that which is lawful and right; he shall surely live.

GOLDEN TEXT—*So then each one of us shall give account of himself to God.*—Rom. 14:12.

SILENT PRAYER—*I realize and accept my responsibility to express Truth.*

In this lesson Ezekiel is appointed a watchman to the house of Israel. The name Ezekiel means "God strengthens." In the individual the watchman is the inner consciousness of the presence and guiding light of Spirit.

Every mature person who has learned to recognize and use Truth is responsible for the use he makes of it and for the example that he sets others in this respect.

Individually he desires to express himself truly in thought and act, and to this end he must train his body to know subconsciously what is true of it. Recognizing evil as real and true is a habit all too prevalent. Man's thoughts and physical self also have been trained to react to this error belief.

Repentance in the sense of a change of heart and mind and a following up of the change in external affairs is both necessary and desirable from the viewpoint of the individual. Repentance in the sense of continuing sorrow over wrongdoing and needless compunction is neither necessary nor desirable and may lead to negative results that man will have to overcome before he can make headway. "Our transgressions and our sins are upon us, and we pine away in them; how then can we live?" The joy of Jehovah is the state of mind of the overcomer: joy in the present and a confident looking forward toward whatever one hopes or expects to manifest in the future.

Pleasure in the death of the wicked would be the height of negation and could not be attributed to Divine Mind. "Turn ye, turn ye from your evil ways."

That the actual direction of man's words and acts avails to cancel his past words and acts of an opposite tenor is clearly brought out in this lesson. Past righteousness does not avail to cancel present wickedness. Conversely he who repents and changes his ways from wickedness to righteousness becomes right with God. "None of his sins that he hath committed shall be remembered against him: he hath done that which is lawful and right; he shall surely live." Right is cumulative and so is error, but neither can persist in the face of a change to its opposite.

We are responsible for the use we make of our un-

derstanding of Truth. Our responsibility is both individual and collective, to ourselves and to others. The outer expression is the gauge of the inner understanding, and conscience determines man's reward, whether good or evil. Paul acknowledged his responsibility to the inner man in the words "I also exercise myself to have a conscience void of offence toward God and men always."

Whoever allows himself to harbor a consciousness of wrongdoing or a feeling of guilt without taking steps to right the wrong and clear up his conscience is laying up trouble for himself. Such states of mind unfailingly take form in the outer life, sometimes with disastrous results. Faith, love, uprightness, and all other Godlike qualities are worth developing for their own sake, but their reaction on man is greatly to his advantage in the outer world also. "I will give them their recompense in truth." Christlike character is the highest recompense, but lesser rewards attend it, and these cannot be lightly regarded.

Ezekiel's reasoning disproves the pagan theory that one can lay up merit for oneself by consciously doing good deeds with that end in view. The merit of consistent right doing is the formation of the right habit in the subconsciousness with the love of right that instinctively follows the habit. Both the right habit and the love of right that it inspires fortify man against sudden lapses into wrongdoing. The gain is to the inner man first of all, but no device that helps him to love Truth for its own sake and feel a desire to express it as a permanent, actuating motive is to be scorned. The training of the young to do one good deed a day, if the doing can be undertaken without self-consciousness and finished without smugness, is valuable because it helps to establish the right bent or mental habit. The right

mental habit is more than preparation for living; it is four fifths of successful living.

Hamlet forbore to slay his uncle while the latter was praying, lest he, newly purged of soul, should go to heaven. Constantine the Great, converted to Christianity, deferred his baptism until within a few days of his death in the conviction that all the sins that he had committed would be washed away in the baptismal water. These crude instances of trust in the power of man's last moment to determine his future status are not the same thing as Ezekiel's assurance of the forgiveness of man's sins following upon true repentance. The wholehearted intention to do right and the right done in unfailing sequence determine the efficacy of the change of mind known as repentance and the "reward" of forgiveness. All, including the last, are mental states.

QUESTIONS

1. In individual consciousness what does the watchman signify?
2. In what respect is repentance right and desirable?
3. What is man's responsibility with regard to his understanding of Truth?
4. Does one accumulate merit by doing good deeds? If so, how?
5. What determines the efficacy of the change of mind known as repentance?

Lesson 11, June 16, 1940

UNITY SUBJECT—*The Body of Christ.*

INTERNATIONAL SUBJECT—*Haggai Urges the Building of God's House.*—Hag. 1:2-12.

2. Thus speaketh Jehovah of hosts, saying, This people say, It is not the time *for us* to come, the time for Jehovah's house to be built.

3. Then came the word of Jehovah by Haggai the prophet, saying,

4. Is it a time for you yourselves to dwell in your ceiled houses, while this house lieth waste?

5. Now therefore thus saith Jehovah of hosts: Consider your ways.

6. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages *to put it* into a bag with holes.

7. Thus saith Jehovah of hosts: Consider your ways.

8. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith Jehovah.

9. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith Jehovah of hosts. Because of my house that lieth waste, while ye run every man to his own house.

10. Therefore for your sake the heavens withhold the dew, and the earth withholdeth its fruit.

11. And I called for a drought upon the land, and upon the mountains, and upon the grain, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands.

12. Then Zerubbabel the son of Shealtiel, and Joshua the son of Jehozadak, the high priest, with all the remnant of the people, obeyed the voice of Jehovah their God, and the words of Haggai the prophet, as Jehovah their God had sent him; and the people did fear before Jehovah.

GOLDEN TEXT—*Let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is.*—Heb. 10:24, 25.

SILENT PRAYER—*I present my body to God to the end that it may manifest the perfection of the Christ.*

There is a vast difference between fearing to do right because one dreads the ridicule of the natural man

and doing right because one fears the consequences to one's inner self of refraining from such a course. The difference is one of consciousness as well as of actuality. The former reveals the personal or material consciousness, the second a consciousness approaching the universal or divine.

Compared with the universal consciousness that of the natural man is indeed limited and filled with fear. "Thus speaketh Jehovah of hosts, saying, This people say, It is not the time *for us* to come, the time for Jehovah's house to be built." Jehovah's house represents the Christ body, the refined or spiritualized body of man. Where thought of the divine is concerned the natural man allows his body to "lie waste," or fails to develop its real powers. He is ignorant of its true nature and of what is required to bring this to the surface.

The power and life that the body expresses under the influence of man's right thought about it proves that it is meant to manifest the divine. He who keeps his thought clear and holds to the ideal of perfection for the body equally with the mind and soul builds strength and enduring life into his body cells. When his thought is a mixture of Truth and error, when he sees the body as a temporary possession that he must sooner or later give up, he ceases to build the temple. The Samaritans, who wrote an accusing letter to Artaxerxes about the Jews and caused the king to have the building of the Temple stopped, represent mixed thoughts in man, some good, others erroneous. To accomplish anything of permanent value he is obliged to keep the great commandment of single-minded devotion to the good.

Man may give his body an undue amount of attention and allow it to absorb more of his time than it reasonably requires without being able to keep it from

manifesting disease and imperfection. If he thinks of it as material and as doomed to eventual death and decay, he can scarcely expect it to express health, strength, or beauty. "Thus saith Jehovah of hosts: Consider your ways." We experience real satisfaction in life only as we put first things first. Reversing the divine order by putting last things first results in confusion, lack, and disappointment. Keeping only man-made law means that one sows much and brings in little, whereas keeping the divine law produces much from little with the law of increase functioning normally.

He who thinks of the body as the temple of the living God or Holy Spirit keeps the commandment of Jehovah: "Go up to the mountain, and bring wood, and build the house." The "mountain" represents exaltation or spiritual consciousness. The pleasure that man takes in being able to build up and make manifest the perfect body is shared by Jehovah. Divine Mind is glorified in perfection wherever it is made manifest. Perfection is man's normal aim, and he cannot glorify God with anything short of it.

Death affords man no entrance into glory. In themselves struggle and stress to overcome obstacles and surmount adverse circumstances yield little of permanent value to character. "For your sake the heavens withhold the dew, and the earth withholdeth its fruit." The natural man, by his wrong thought habits and his narrow, self-centered living, limits his environment as well as himself. A drought is "upon all the labor of the hands," and nothing avails to break it except man's realization of good as taking the place of seeming evil (Haggai the prophet). A strong thought activity belonging to the spiritual phase of man (Zerubbabel) causes him to obey the law of All-Good and put away

erroneous habits of thinking, so that he can be restored to his divine heritage. Jehovah does not "blow upon" what man accumulates under divine law. He is free to enjoy his own in peace.

QUESTIONS

1. What does the term "Jehovah's house" represent?
2. How does the natural man allow Jehovah's house to lie waste?
3. What shows that the body is meant to express perfection?
4. In order to build the Christ body what commandment must be obeyed?
5. What good is gained by considering our ways?
6. Interpret the names Haggai and Zerubbabel in connection with man's work toward perfection.

Lesson 12, June 23, 1940

UNITY SUBJECT—*The Inner Voice.*

INTERNATIONAL SUBJECT—*Malachi Demands Honesty toward God.*—Mal. 3:7-18.

7. From the days of your fathers ye have turned aside from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith Jehovah of hosts. But ye say, Wherein shall we return?

8. Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings.

9. Ye are cursed with the curse; for ye rob me, even this whole nation.

10. Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough *to receive it.*

11. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast its fruit before the time in the field, saith Jehovah of hosts.

12. And all nations shall call you happy; for ye shall be a delightsome land, saith Jehovah of hosts.

13. Your words have been stout against me, saith Jehovah. Yet ye say, What have we spoken against thee?

14. Ye have said, It is vain to serve God; and what profit is it that we have kept his charge, and that we have walked mournfully before Jehovah of hosts?

15. And now we call the proud happy; yea, they that work wickedness are built up; yea, they tempt God, and escape.

16. Then they that feared Jehovah spake one with another; and Jehovah hearkened, and heard, and a book of remembrance was written before him, for them that feared Jehovah, and that thought upon his name.

17. And they shall be mine, saith Jehovah of hosts, *even* mine own possession, in the day that I make; and I will spare them, as a man spareth his own son that serveth him.

18. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

GOLDEN TEXT—*Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough* to receive it.—Mal. 3:10.

SILENT PRAYER—*I obey the voice of the Christ within me.*

The name Malachi means "servant," "messenger of Jehovah," and represents the voice of conscience. This is the "still small voice" within man reminding him of his shortcomings and encouraging him to do right. Conscience debates each question, although the natural man bases his questions on utility and demands to be convinced that what he contemplates doing is what every one else as well as he considers right. Elijah even, who it may be presumed was as pronounced an individualist

as his age produced and not at all typical of the natural man, felt encouraged when he learned that he was not alone in his allegiance to Jehovah, but that seven thousand others had not bent the knee to Baal.

Conscience warns us to keep the inner life in harmony with God life. When our thought is centered in material things or in the personal self, we are removed from God. As we bring our thought back to the inner realm of cause, we find that God has returned to us. God is always with us, since God-Mind is omnipresent, but our failure to keep God in mind produces an apparent absence of God from our life.

The inner voice is the voice of Truth. Where it is not consciously developed it may be developed by the method of Malachi, which is the question-and-answer method. How best can we bring the thought back to God? There is self-help in this exercise as in most others. Where man has immersed himself in the thought of material gain he can introduce God right there. The tithe is a portion of his income regularly set aside to further the interests of the kingdom. Tithing brings God into one's business affairs. A small voluntary contribution as a rule, it nevertheless serves as a door into a great consciousness. By keeping one aware of God it makes easy the harmonizing of one's outer expression with one's inner life of thought, feeling, and aspiration. Harmony of the inner with the outer puts one in harmony with the universal life so that "the windows of heaven" are opened and an immeasurable blessing follows. Without this harmony one may bestow all one's goods to feed the poor and be only impoverished thereby.

Certain persons are clearly blessed above the average. Everything flows to them. Where the fruits and vege-

tables of others are devoured by pests, theirs are free and flourishing. Tithing is part of the explanation. Following the inner voice produces a larger blessing that includes all the rest. When we obey the charge and "bring . . . the whole tithe into the store-house," we give a tenth of our leisure to contemplation of God, perhaps more. We tithe our recreation as well as the fruits of our labor.

God is principle, therefore to man's thought an abstraction. To resolve this difficulty concrete application of the principle is recommended. One's fellow man is put in God's place, and one practices loving God by loving one's neighbor. "Then they that feared Jehovah spake one with another; and Jehovah hearkened, and heard, and a book of remembrance was written before him, for them that feared Jehovah, and that thought upon his name." They who think upon the name of Jehovah write this book of remembrance.

Even the name of Jehovah is an abstraction. It is I AM THAT I AM, all things to all men, whatever we dare claim for ourselves. God is love, God is Truth, God is beauty: more abstractions. But people are concrete, and we may learn of God and think upon His name by seeing our neighbor as he truly is in the ideal, and by helping him to achieve beauty through good will and harmonious living. Applying principle to life is loving God and thinking upon His name.

In his personal consciousness man is prone to impatience. The Infinite is unhurried. "The day that I make" is a day eagerly anticipated by man. It need not be despaired of. As a co-worker with God man helps to make the day when he becomes God-possessed and enters into conscious kinship with the divine.

To be conscious of God is its own reward. Another

reward, and that the highest, is added for good measure. He who thinks upon the name of Jehovah learns to distinguish the righteous from the wicked, "between him that serveth God and him that serveth him not." Jesus Christ had this power of discernment and "knew what was in man." To look at a man and know whether he is true or false in his aims and purposes, literally to "see through him," is the gift of God bestowed in return for single-hearted devotion.

QUESTIONS

1. What is the inner voice, and how is it developed?
2. Of what good is tithing? Can it be called self-help?
3. Does tithing cover more than material things? If so, name some of them.
4. Interpret the verse beginning, "Then they that feared Jehovah spake one with another."
5. Does man have any part in "the day that I make"? What day is it to him?
6. How does man develop ability to judge character?

Lesson 13, June 30, 1940

UNITY SUBJECT—*Love Meets Repentance.*

INTERNATIONAL SUBJECT—*Jonah: The Outreach of God's Love.*—Jonah 3:1-10; 4:10, 11.

1. And the word of Jehovah came unto Jonah the second time, saying,

2. Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

3. So Jonah arose, and went unto Nineveh, according to the word of Jehovah. Now Nineveh was an exceeding great city, of three days' journey.

4. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

5. And the people of Nineveh believed God; and they

proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6. And the tidings reached the king of Nineveh, and he arose from his throne, and laid his robe from him, and covered him with sackcloth, and sat in ashes.

7. And he made proclamation and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything; let them not feed, nor drink water;

8. But let them be covered with sackcloth, both man and beast, and let them cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in his hands.

9. Who knoweth whether God will not turn and repent, and turn away from his fierce anger, that we perish not?

10. And God saw their works, that they turned from their evil way; and God repented of the evil which he said he would do unto them; and he did it not.

10. And Jehovah said, Thou hast had regard for the gourd, for which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night:

11. And should not I have regard for Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

GOLDEN TEXT—*Salvation is of Jehovah.*—Jonah 2:9.

SILENT PRAYER—*Divine love meets my every need.*

The lesson on Jonah has a powerful theme. Contrasted with the negative view of evil and its supposedly inevitable end in disaster stands the power of divine love to make repentance effectual. Effect ordinarily follows cause, but the intervention of a more potent cause alters the effect altogether. This is what happened in the case of Nineveh after Jonah's message. The great First Cause intervened between the lesser and its impending effect.

The name Jonah means "a dove" and represents the prophetic state of mind that, if used without divine love, fixes man in bondage to belief in the law of cause and effect wherein error sowing cannot be redeemed or forgiven. When man is convinced that this law governs life he does not wish to have his belief disturbed. He clings to it as one clings to faith in God, because it affords a basis for a rational interpretation of life. Jonah did not wish to see his prophecy disproved even though the disproving effectually showed the power of his message. Reverence for law was back of his attitude, and also personal pride in his prophetic powers. He did not wish to be discredited as a prophet, therefore he considered that he did "well to be angry."

Nineveh, "that great city," was not situated within the borders of Israel, the land over which Jeroboam II was reigning when Jonah prophesied. It was the capital of Assyria, on the Tigris. Jonah objected to taking his message to a strange people who might misinterpret it, even if they did not object to his presence among them. As one of the chosen people it is possible that Jonah despised the Ninevites and looked upon an attempt to convert them as a misdirection of energy on his part. The natural man often attempts to evade a clear duty to his fellow men or to shirk a responsibility. Divine love, however, reveals the good in the hearts of all men, heathen or otherwise. The people of Nineveh were heathen, but they accepted Jonah's preaching at once and repented. From king to humblest subject all turned from evil and violence, and united in earnest prayer to God. Where men unite as one man in seeking the desire of their hearts prayer is effectual. When one man throws the combined power of his faculties and his desire into prayer, he too prevails with God.

Forty days symbolize completeness. The rain that caused the flood lasted forty days and forty nights. In the strength of two meals of bread and water Elijah went for forty days and forty nights to Horeb. Jesus Christ fasted forty days and forty nights in the wilderness. So forty days were the Lenten period during which Nineveh fasted and repented so thoroughly that it escaped destruction. Even the animals were made to fast. All this tells the story of man's growth out of sense into a higher consciousness. In no other prophecy of record is the response so immediate and so wholehearted. The purpose of prophecy—to avert threatened calamity—was never more perfectly fulfilled.

"And God saw their works, that they turned from their evil way." Repentance is first in the mind, then in the act; forgiveness in both. Divine love surpasses all human conceptions of love. "I knew thee that thou art a gracious God, and merciful, slow to anger, and abundant in lovingkindness." The sweep of Infinity is in this description. Divine love includes the least as well as the greatest. This is indicated in the thought that Jehovah took for Jonah's comfort while he waited to see whether his prophecy would be fulfilled.

The gourd that Jehovah "prepared" served a twofold purpose; it shielded Jonah from the heat of the sun and it served to show, by comparison, how well worth saving was Nineveh, even the life of the defenseless animals in the city being considered. Nothing is too small to appeal to divine love. Nothing fails of its thought and care. Only the pride of the natural man is beneath the notice of love. Jonah asked to die because his word had not come to pass. That consideration was too small for Jehovah.

The foreseeing of calamity was not the important

part of Jonah's work. Any shortsighted pessimist can do that. The great work that Jonah did was to convince the Ninevites of the necessity of changing their minds and their ways if they wished to continue to live.

The same lesson applies to everyone today. As long as the personal self holds sway over the life divine love cannot do its redeeming work. The sooner a complete change takes place and a wholehearted turning to the love that is divine in its all-infolding range and inclusiveness, the sooner man comes to a knowledge of God.

QUESTIONS

1. What does the name Jonah mean, and what does it represent?
2. Why does the natural man cling to his belief in the law of cause and effect?
3. What does divine love reveal in the hearts of all men, Christian or pagan?
4. When is prayer effectual?
5. What does forty days symbolize?
6. What was Jonah's great work? Is foreseeing calamity of great importance?

HEALING THOUGHT

All-infolding God love and protection frees me from every thought of fear, and I am strong and well.

PROSPERITY THOUGHT

My mind is filled and satisfied with Thine all-infolding substance, and all things are added.

(Use from May 20 to June 19)

Meditative Prayer

BY BLANCHE MARIE PETERS

Beloved Father, by my consecration to Thee and Thy laws Thy divine image is being restored in me.

All the faculties of the Christ body are unified in mine I AM center.

As a son and heir of my Father I am also a creator.

With my imaginative faculty I mold the universal formless substance into forms.

By my thought and word I create with discrimination only that which I desire to become manifest in my world.

I erase from my mind all the false pictures that I created in the past that were not based upon Truth principles.

With new understanding I build fresh mental concepts founded upon health, success, and happiness.

Inspired by these new visions I go forth as a potential god, as a conqueror, wise, loving, radiant, powerful, free.

Silent UNITY

"The light that never was, on sea or land," illumines me.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

BY CHARLES FILLMORE

Among people who observe and think there is no question about love's being the greatest harmonizing principle known to man. The question is how to get people to use love in adjusting their discords. Where for a lifetime there has been continuous agitation for law-making and force as panaceas for the discords of humanity, the simple and easy methods of love seem childish and silly. The minds of reformers have as a rule been charged and surcharged with pictures of the unjust conditions in the world and their righteous indignation often excited to the boiling point. Their uppermost thought is how to outlaw or crush the oppressors. They fairly explode with indignation when love or some of its attributes is proposed as a remedy. This brings up the matter of the component parts of love, what the elements are that constitute that very quiet and apparently powerless thing called love?

Paul says (I Corinthians 13) that love is composed of patience, kindness, generosity, contentment, modesty, goodness and good temper, truth, burden-bearing capacity, faith in everything, a hope for the happy outcome of everything, and never a thought of failure. These are some of the working parts of love, but not all. The fact is that love is fundamental in every activity of life, not only in the spiritual and mental but in the mechanical and physical as well.

Scientists describe gravitation as the force with which bodies attract each other. This definition holds good in the mental, in the physical, and for all we know, in the spiritual. So what the physicist calls gravity is one of the activities of love. Withdraw for one instant the steady pull of love from mother earth and we, her children, would be plunged into the depths of space and darkness. We should remember this when we are tempted to think that no one loves us. The spiritually developed soul gives thought and attention to these apparently invisible yet powerful forces and, by repeated mental contacts, unifies spirit, soul, and body in the one Mind, which sustains and unifies all things.

It is through this process of unfolding love that great souls are developed. Souls are not created great but with capacity to become great. Many factors enter into soul growth, some minor and some major, but a soul never attains supermind power without love. The reason why love is essential in a great soul is that love is the binding power, the factor so necessary to strengthening, fortifying the soul. Hate and antagonism are disintegrating and they destroy the cohesion of the spiritual electrons and protons of which the soul is built.

There are metaphysicians who think this earth is a temporary abiding place of the soul, a kind of kindergarten, where lessons are learned in a single lifetime that fit the soul at death to fly away to paradise or some beautiful place in the skies. This line of thought separates the soul from its source and builds a mental gulf between soul and body. The body is the precipitation of the soul or thinking part of man; if it has developed sensuality and separation, the body must be redeemed by

being unified with soul, and this unification is accomplished through love.

When like Jesus we have developed love for all things, even for our enemies, then the body and all its elements become plastic to thought and we have all power in heaven and in earth. The energy of light through which creative Mind rules heaven and earth is amenable to man when his mind of love synchronizes with creative Mind and he can say, "I and the Father are one." According to physicists, nature in all its forms is an electromagnetic "solution" in which the atoms spin like cannon balls about one another; that is, nothing is solid, as it seems to be, but everything floats in ethereal space, ready to fly about at the impulse of a directive mind of superenergy such as that of Jesus. With this understanding we can see that Jesus was stating facts of superscience when He said to His disciples, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

In his "Essay on Man" Pope must have had something akin to this combination of gravity and love in mind when he wrote,

"When the loose mountain trembles from on high,
Shall gravitation cease, if you go by?"

In us who are followers of Jesus in the regeneration, which engrafts upon the natural man the spiritual genius that causes him to develop superman power, it begins its work by inspiring us to do little things in love. From this doing grow larger capacities until we attain the full stature of the Christ man.

According to Revelation, Jesus said, "He that over-

cometh, I will give to him to sit down with me in my throne."

We begin our overcoming by thought mastery. We begin the mastery of thoughts of hate and force by first thinking and doing the little component parts of love. Begin today to be a little more patient. Practice kindness. Be generous in thought and act. When you are tempted to lose your temper, say, "I have a good temper." Affirm your truthfulness under all circumstances. If your burdens seem greater than you can bear, remember what Jesus said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Develop spiritual faith by believing in spiritual forces accomplishing for you the seemingly impossible. Affirm a propitious outcome for everything you plan or do, and never admit failure in anything.

"He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith to the churches."

HEALING THOUGHT

Thine harmonizing love is mine, and I am restored to peace and health.

PROSPERITY THOUGHT

Divine love, like a magnet, charges my mind and prospers my affairs.

(Use from June 20 to July 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

WE ARE very grateful to you for praying for our baby; we know that prayer kept her with us. The doctors asked if we were praying for her, as they could not understand how she recovered so quickly.—*Mr. and Mrs. B. P. W., Michigan.*

SOME TIME ago I wrote to you asking you to pray that I might recover my hearing. It was not more than ten days after you sent me the prayers to use that I entirely recovered my hearing, although an ear specialist had turned me down and said he could not do anything for me.

Believe me when I say that since I began using the Unity teachings I have become a new man, my health has improved so much.—*H. B., Puerto Rico.*

I ASKED your prayers for healing severe pains in my side and back. After using the prayer with you about ten days I was rid of the seeming ailment. A small growth on my eye left me also. I thank you with a heart full of joy. God heard us and "that right speedily."—*M. P., California.*

I WAS BADLY injured in a fall from a ladder. Both legs were broken, the left one in several places. The doctor said that if I were able to leave the hospital in a year I should be very fortunate. My wife wrote to Silent Unity for prayers.

The other day I called on the specialist who set the broken bones. When I walked in to shake hands with him he said, "A miracle has happened." He really had not expected ever to see me walk again, but I am to return to work the first of next month, less than six months after the accident. I give thanks to God and to Unity. Truly someone prayed.—*D. R., California.*

A MONTH ago my son telegraphed to you asking you to help me. I had had what would be called a heart attack, a result of having done a very hard job of work. The telegram was sent about eight o'clock and a little before nine o'clock I was all right. I slept well that night. In the morning I was rested, and it seemed I had just dreamed all the inharmony. Thank you, dear Unity people, with all my heart.—*O. G., California.*

YOUR PRAYERS concerning the cyst were answered, and I am much relieved. I surely thank you. I should like to help in your building plan, so send me a prosperity bank.—*T. S., Missouri.*

MY FATHER sent you a message requesting prayers that an operation on me might be averted. The doctor had already made arrangements for me at the hospital; I was to go the following day.

The next afternoon I looked much better, so the doctor made an examination. There was no sign of infection; my temperature was normal. I was told I could go home. All the way home I felt so happy. It

seemed as if I had been carrying a heavy burden around, and all at once it was lifted. That night I slept like a baby, while before I could not sleep at all. I have wonderful peace now. May God bless you for your help in prayer.—*D. J. S., Ohio.*

Filled with Plenty

ABOUT A MONTH ago my husband handed me a dollar and told me to send it to Unity—this after years of scoffing at the idea of Unity. I was so dumfounded that I forgot to ask whether it was a thank-you or a request for help, so I made it both when I wrote to you. Both my husband and my son needed positions, so I asked you to put their names on your prayer list.

My son got a position that is right in his line and offers possibilities of advancement. My husband was notified yesterday that his application for a position had been approved. I want to thank you from the very depths of my being for this lovely demonstration, and I am sure my husband also thanks you.—*C. O., Idaho.*

I ASKED YOU for prayers that my daughter might be helped to get a position. Your prayers have been wonderfully answered. She has a position that is ideal for her. More than one person has said, "If she had a job made to order she could not have one that suited her better. It's like a miracle." To a few understanding souls I have told what brought about the "miracle," and two persons have become interested in Unity literature as a result.—*F. P., New Jersey.*

A WOMAN came to me recently so full of woe that she could hardly talk. Her husband was out of work and even lacking spirit enough to look for work. Her tears

were for her children. I told her of the help I found in Unity. She could not talk to you, so I telephoned you about her worry. This morning she sent me a note telling of her husband's success in finding work. He got the work the day after I called you. Thanks for all the help you have given.—*Mrs. J. W., Kansas.*

He Shall Have Abundance

RECENTLY I sent you the money saved in a prosperity bank and requested another bank. You sent a lovely letter in addition to the bank. When I read it I was forcefully reminded of the promise "Before they call, I will answer." I had been trying to work out a problem. My answer was in that letter, though I had not asked for such help from you.

The letter mentioned a chapter of the Bible, one about charity. I could not see how that pertained to me, for I had thought myself very charitable, sometimes to an extreme. However I read the chapter again and noticed it said: "is not easily provoked." That started me to thinking. I realized I was easily provoked sometimes. I looked up all the words synonymous with charity, also the opposites. Among them I found "readiness to find fault."

I felt humiliated. Although I had always helped whenever I could, I had failed to be charitable with my praise and in my thoughts of others. Immediately I did an about-face. I feel like a new person, thanks to your help.—*Mrs. A. P. M., California.*

WHEN I asked for a prosperity bank I asked for prayers to help me in my new business venture. I have received so many blessings that I've grown to feel that I am one of the happiest and most satisfied persons in the world.

My business is running successfully; I have acquired dozens of new friends; every detail of my daily routine seems to work out perfectly. I am beginning to realize that I am conducting my business with divine guidance. I am deeply grateful for your help and will appreciate another prosperity bank.—*C. D. C., California.*

My Help Cometh from Jehovah

WEEKLY UNITY always reaches me on Monday. It is an inspiration for the entire week. It contains so many helpful articles. I ask God to bless each one of you at Unity richly and abundantly.—*Mrs. A. O. E., Washington.*

I THINK *Daily Word* grows better and more definitely helpful. I feel the clear vision, the strength, the faith, and the courage in the helpful daily messages. I am inspired to renewed and greater effort. My love and blessings to the Unity staff.—*M. M., California.*

Free from Cares

I ASKED YOU to pray that my husband might be freed from the habit of gambling. I prayed with you, using the fine, loving prayer you sent me. God has surely answered those prayers: my husband does not gamble! He even wonders what has been his trouble, all these years, not to have seen his mistake or to have taken advice. We are very happy about it all. Our children now have a brighter future. Their dad has them out now, as I write this, a wonderful dad and husband, different from what he used to be.

When I first asked for your prayers, everything

around me seemed gloomy; I could not see my way out. Then I began an enthusiastic study of the principles of Truth as taught by you. I became broader in my views and gained a greater faith and a feeling of security I had never known before. Just what a text in chemistry is to one who would learn that science, so your books are to the all-important spiritual side of a Truth student's life.—*D. C., Michigan.*

Hearken unto Me

I WROTE TO you some time ago asking help that we might be guided in making a move in our business. Circumstances forced us to leave our old location, and we were at our wit's end as to what to do. But we trusted in God and did not force any issues. We finally found a location so very much better than the old one that there was no comparison. The way opened for us to move and remodel and do the other things we wanted to do. We are doing more business at the new place than we did this time of year at the other place. We thank you for your prayers.—*H. D., California.*

Love One Another

CONDITIONS have changed so much that I sometimes wonder if I am on the same job. There used to be so much jealousy among the girls that I hated to go to work. You directed me how to pray; you prayed for me also. I am now the floor girl of the place. The same girls that hated me are under my supervision. They understand me, and we get along very well together. It is a pleasure to go to work now. The boss remarked to me about the great change that had taken

place and about how well we girls get along together. —*L. J., New York.*

Unto Us a Child

IN SENDING me the maternity lessons you asked me to report once a month. So this is a report, not a request for additional prayers, as I am in perfect health and happy as a lark. I am doing some work that enables me to help out with finances and at the same time gives me needed exercise. I am so thankful for everything.—*Mrs. E. T. W., Colorado.*

MY BABY BOY arrived in perfect health. I was sitting up in bed an hour after he was born. He is never any trouble, and I have never felt better in my life. I know your prayers have helped me and my baby. God bless you and your work.—*Mrs. J. C., Missouri.*

His Truth Is a Shield

I WILL INDEED join you in prayer for world peace. I was overseas in the last war—our fighting that proved so fruitless. I believe that Unity's way is the only way to achieve the thing we fought for then.—*M. S., Michigan.*

(MARCH 15, 1939.) A little child who visited our house last Sunday has developed scarlet fever. I know my own two children will be quite all right, but it seems to strengthen this knowledge when I write it here to you. Will you pray with me?—*L. R., England.*

(June 14, 1939.) I must tell you that neither of the children developed scarlet fever after being exposed to

it. I was not at all worried. Thank you for all you have done for us.—*L. R., England.*

Father, I Thank Thee

HOW KIND you were to include me in your prayers. I give thanks for the great blessing I have received through Unity: freedom from pain in eyes and head. The attacks were almost constant for twenty years. Now I do not have them at all. I cannot fully express the gratitude that is in my heart. I thank you also for the Braille letter you sent me. It surely was kind of somebody to do all that extra work.—*Mrs. A. R. D., Massachusetts.*

I AM COMPLETELY healed of insomnia. I want to express gratitude to you for all your prayers and other help so lovingly given.—*A. W., England.*

Study to Be Quiet

WHEN I LAST wrote to you for prayers I was extremely troubled about the way my schoolwork had been going, but since that time, in fact almost as soon as I sent my letter to you, my work began to improve and a satisfactory solution of the time question was reached. I am indeed thankful to you and to God for the wonderful help I have received.—*I. E., Michigan.*

YESTERDAY I received my school report. What a thrill I got on finding that I had successfully passed my examinations. It was the most wonderful demonstration I have ever had. I am extremely grateful to you for your kind help and prayers. I am inclosing a love offering for your work.—*M. T., Canada.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I have studied Unity for sixteen years. It has been a wonderful help to me in more ways than I could tell, yet I have not been able to overcome the claim of partial deafness. I can't understand why. I have prayed with earnestness, with sincerity, with faith. The Scriptures say, "Whosoever believeth on him shall not be put to shame." I do believe on Him, but it does make me feel ashamed when people talk to me and I cannot understand what they say. A number of my friends know I am a Truth student and I feel as if they are thinking, "Why don't you practice what you preach?"—*Extract from a letter answered by Silent Unity.*

We feel sure that you, a Truth student, would not censure another for any apparent inharmony in his body. On the contrary you would bless him and know that in his real, divine self he is perfect. You would carefully think of him as on the way to manifesting the perfection that is already his potentially. You have this obligation, this courtesy, you owe to yourself as much as to others.

Although you have prayed with faith and done all

the other work as instructed, according to the present level of your consciousness, it is evident that somewhere you have not quite fulfilled your divine obligation; so you need to work on this a little longer. It is possible that in your great desire for healing you have done too much; perhaps you have given far too much attention to the appearance that you want to eradicate. All healing consists in putting away the image of the imperfect and establishing consciously the image of the perfect. So proceed along this line. Also you may need to practice resting in the happy conviction that God is doing the work for you.

Basically your ears are spiritual. Your physical ears do not actually hear. They are but the physical channels or instruments through which your God self hears. By joining us daily in prayer you will become more alert and receptive to the voice of God within; you will hear clearly both within and without.

We suggest that instead of feeling ashamed because you cannot hear perfectly you realize that many others are blessing you, seeing you as a spiritual being already perfect, thus giving you strength to make your overcoming. Any lesser opinion of you is unimportant to you, unworthy of your consideration.

It is true that you help others by demonstrating Truth in your life. First however you live Truth for the sake of God and yourself, not for the sake of showing others. Refuse to become anxious because you

feel that others may see shortcomings that cling to you temporarily. Turn your full efforts to permitting the perfection of God to shine through you.

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> I sleep very little and insomnia is ruining my health. Pray for me to sleep. I feel desperate. Do you think it would be a crime for me to commit suicide?—*From a letter received by Silent Unity.*

We are praying with you. We know that through your faith and trust you can draw daily upon the divine source of life within you to renew you in health, to harmonize you in mind and body. With the coming of night you can say trustfully: "I will both lay me down in peace and sleep; for thou, Lord, only makest me to dwell in safety." Abide in the all-encompassing love of God, which is leading you out of the valley of inharmony into the light of true joy and satisfaction. Relax from all anxiety, for He who gave you life will be wholly responsible for you.

In regard to your question we say to you: Do not give up. No victory was ever gained by one who gave up easily. One who takes his own life sets his will in direct opposition to the will of God. You are God's perfect child, made in His image and likeness, and it is His will for you to be alive with radiant health and wholeness and to have an abundance of every good thing. Therefore be strong in your faith in God to heal you of your seeming troubles. Your present situation is a challenge to you to be steadfast in the Truth you know.

Appearing in Other Unity Magazines This Month

A "Miracle" Healing Saved This Woman

Given up to die within a day, a brave wife fought gallantly to live for the sake of her husband and little daughter. Ellinor Norcross in "When the Healer Came," featured in a June issue of *Weekly Unity,* tells the faith-inspiring story of how Patsy, her little daughter, helped her mother regain her health through faith and prayer.

This true story of a "miracle" healing will inspire others to turn to God, the Great Healer, for help in manifesting wholeness.

New Life from Old Affirmations

Do some affirmations that used to inspire you no longer seem to work when you use them? The article "Rediscovering Old Affirmations," appearing in June *Daily Word,* tells how the author found new help from one such affirmation by carefully studying its words and phrases. This helpful discussion will aid those who want to do the same thing.

Daily Word also contains poems and meditations that make it an ideal supplement to *Unity* magazine.

How "Aunt Frieda's Secret" Worked

Aunt Frieda had a secret. She knew that God was able to restore little Anna Klausen's sight even though a famous Viennese eye specialist had said that Anna would always be blind. The rest of the family believed

the doctor, but Anna had faith when Aunt Frieda told her she would see her dog Fritzi again as well as the bright new stove that had taken the place of the old smoky fireplace she had seen before she became blind.

How "Aunt Frieda's Secret" worked is told in the true story Eleanor Cloud has written for June *Wee Wisdom.* Boys and girls will follow Anna's story with interest, and it will help them look to God for healing.

"Visitors at Unity School"

What questions would you ask if you visited Unity School? What would you expect to see? James Sweaney in his article "Visitors at Unity School," appearing in June *Progress,* has interviewed Edith Kinley, gracious hostess to visitors who "stop in" to "see" Unity.

He first tells anecdotes that Mrs. Kinley related in connection with some of the many visits. Then he invites the reader to go on an imaginary trip through headquarters. Here is an interesting picture of the reactions of visitors from many parts of the United States and from other countries at their first contact with Unity School.

"It Pays to Ring Doorbells"

For businessmen who want to know practical ways to increase sales Charles Strotz's article "It Pays to Ring Doorbells," appearing in June *Good Business,* gives some helpful ideas. He explains how to combine business practices successfully with Jesus' commandment "Love thy neighbor."

You will find *Look* magazine, General Motors, and the Statler Hotels using the idea of this commandment to increase their business, and you are given six definite pointers for putting this idea into productive action.

Help for Daily Living

"I am getting so much out of each lesson that I can use in my daily life."

A student in Pennsylvania writes of the way the Correspondence Course is helping her to solve the problems of everyday living and to bring divine order into her affairs.

If you should like to gain a deeper, more thorough understanding of Truth, the Correspondence Course will help you, for you receive the personal attention of Unity teachers and your papers are graded and returned to you.

As in the case of all Unity services the love offering plan is followed for the Correspondence Course: you give as you feel you have received. A card or letter addressed to the Correspondence School, 917 Tracy, Kansas City, Missouri, will bring you full information about the course without obligating you in any way.

One Way to Share Truth

As Truth students begin to prove God's goodness as health, prosperity, and happiness in their own life they feel a desire to share Truth with others so that they too may be healed and prospered.

That is why the Help-One-A-Month Club was organized by Unity workers and why Truth students all over the world today like to be active members of the club.

The only requirement for membership is that each month you send to some person a gift subscription for a Unity periodical. If you should like to join, why not make your first gift a *Unity* magazine subscription for a friend you want to help and bless? Address your letter to the Help-One-A-Month Club, 917 Tracy, Kansas City, Mo.

"Suffer the Little Children . . ."

A letter from a day nursery in Oklahoma tells of the joy *Wee Wisdom* brings to the little boys and girls who are left there while their mothers are employed. The director writes:

"We do want you to continue sending *Wee Wisdom.* The children would miss it very much if they did not receive it. They enjoy the stories and songs, and when we are through with our copies we pass them on to the children who have outgrown the nursery but like to have *Wee Wisdom.*"

It is through Silent-70, the missionary department of Unity School, that this nursery and other institutions receive Unity literature free of charge. Prisons, hospitals, orphanages, and libraries all over the world are on Silent-70's mailing list.

This work is made possible through the love gifts of friends who like to feel they are following the Master's command to "go . . . into all the world, and preach the gospel to the whole creation."

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—Harriet Price (LT) Unity, Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 809 W 15

CALIFORNIA

Alameda—Alice Hopkins, Unity, 1300 Grand

Alhambra—Gertrude Hall (LT) Unity, 100 N Garfield

Bakersfield—Della Shutts (LT) Unity, Southern hotel

Berkeley—Susanna Scott (LT) Unity, Club House, 2401 Dwight way

Beverly Hills—Ruth Rae, Unity, 242½ S Beverly

Compton—May Butterworth (LT) Unity, 210 S Chester

Gardena—May Butterworth (LT) Unity, 1052 W Gardena blvd

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Gladys Adams, 724 South st (mailing add)

Hollywood—Rose Schneider (LT) Unity, 1162 N St Andrews

Inglewood—Maude Elizabeth Galpin, Unity, 108 Queen and La Brea

Ione—Hazel Merriweather, Unity cen

La Canada—Loretta Hennessy (LT) Unity, 4321 Canon dr

Long Beach—Louise Newman, Unity soc, 432 Locust

Los Angeles—Ernest C. Wilson, Norma Knight Jones (LT) Christ Church, Unity, 5225 Wilshire blvd; Nina Fisher (LT) Unity, 2801 S Rimpau; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 815 S Hill

Oakland—Rose Emery, Unity cen, Ebell Club bldg; Alma Morse, Unity, Masonic Temple, 1433 Madison

Pasadena—Lily Stack, Unity, 699 E Walnut

Reseda—Nannie Highnote, Unity, 18636 Ingomar

Riverside—Katharine Sweaney (LT) Unity, 4044 Eighth

Sacramento—Naomi Anderson, Unity cen, IOOF hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Ana—Louise Newman, Unity soc, Commercial bldg

Santa Cruz—Mary Higgins, Society of P C, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity cen, 528 Arizona

Stockton—Harriet Batson, Unity, 822 N Center

Taft—Della Shutts (LT) Taft Unity, Fox hotel

Van Nuys—Mary Hider, Unity, Platt bldg

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity cen, DeGraff bldg

Denver—Ethel Burkle, Unity Temple of P C, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LT) Unity, 1151 Chapel

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Clearwater—Grace Arrowsmith (LT) Unity, YWCA

Ft Lauderdale—Margarete Suck (LT) Unity, 85 W 9

Jacksonville—Henrietta Miscally, Unity, 725 Hogan

Lakeland—Ida Decker (LT) Unity, New Florida hotel

Miami—May Stoiber, Unity, 128 SE 3; Lillie Saunders (LT) Unity (col) 1952 NW 2

Orlando—Carolyn Parsons, Unity, 409 S Orange

St Petersburg—J. W. Young, Unity, 646 5 ave S

Tampa—Ocoa Moore and Louise Ramey, Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) 1st Unity soc, De Soto hotel

Tarpon Springs—Betty Bain (LT) Unity class

GEORGIA

Atlanta—Mary West Fullenlove, Unity, Georgian Terrace hotel

HAWAII

Honolulu—Marie Handly, Unity, 240 Lewers rd

IDAHO

Boise—Christopher Scott, Unity, Pinney bldg

Mt Home—Christopher Scott, Unity library

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. I. and Anna Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, Garrick Theater bldg; Margaret Halsey (col) (LT) Unity Truth cen, 104 E 51

Moline—Goldie Richardson, Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study cl, 218 Dechman; Mabel Daughtry, Unity cl, 210 S Garfield

Rockford—Bonnie Brown (LT) Unity, Stewart bldg; Mae Lundahl (LT) Unity Study cen, Mead bldg

Springfield—Mary Meek (LT) Unity, 509 S 6

INDIANA

Indianapolis—Murrel G. Powell, Unity, Century bldg

Kokomo—Lydia Simpson (LT) Unity Study cl, 523 S Washington

Muncie—Frederick E. Andrews, Unity, Kirby hotel

IOWA

Cedar Rapids—Goldie Richardson, Unity cen, 1015 2 Ave SE

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity cen, Insurance Exchange bldg

KANSAS

Lawrence—Nettie Wyatt (LT) Unity, 412 W 9

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Unity cen, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity cl, 1209 Russell

Louisville—Maebel Carrell, Ruth Gilpin (LT) Unity, 1322 S 4; Julie Lilly (LT) 2900 Bardstorm rd (mailing add); Theresa Rehm, 2111 Eastern

LOUISIANA

New Orleans—Elois Echlin, Rhoda Belknap (LT) 823 Perdido; Lillian White (LT) Alida Warren (LT) Unity, 604 Canal

MAINE

Portland—Omer Hodgman (LT) Unity, 562 Congress

MARYLAND

Baltimore—E. Roy Feldt, Unity, IOOF temple

MASSACHUSETTS

Boston—Arthur Dudley Hall, Unity, 25 Huntington

Cambridge—Edna Titus (LT) Cambridge Unity, 881 Massachusetts

MICHIGAN

Bay City—Edmund Risk (LT) Unity, Masonic temple

Detroit—Irwin Gregg, LuDora BeVier (LT) Martha Fishburn (LT) Virginia Shipley (LT) Walfred Tauraine (LT) Unity, Maccabees bldg; Otto Fishburn (LT) Unity, 13115 E Jefferson

Flint—Edmund Risk (LT) Unity, Dresden hotel

Grand Rapids—Ida Bailey, Unity, 61 Sheldon

Kalamazoo—Amy Moffett, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Assoc, Olds hotel

Royal Oak—Maud McCulloch (LT) Unity cen, 101 S Troy

Saginaw—Edmund Risk (LT) Unity, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity cen, 1108 Nicollet

St Paul—Hazel Risk (LT) Unity, Midland bldg

MISSOURI

Kansas City—Louis E. and Ethel Meyer, Unity soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Ida Palmer, S S Unity cen, Jewell bldg

Springfield—Marian Hoagland, Unity, Hawver bldg

St Joseph—Ralph O'Day (LT) Unity, 12 & Felix

St Louis—Elsie Abbott, Mabel H. Kaye (LT) Unity soc, 320 N Grand; Fred and Hilda Eilers, S S Unity soc, 6100 S Grand; Florence K. Brummer (LT) Unity assb, 5440 Neosho

MONTANA

Billings—Mary Wessel, Unity, New Grand hotel

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, YMCA

Great Falls—Vivian Huhn, Unity, Dunn blk

Kalispell—Maidie Van Etten (LT) Unity cl, 229 2 ave E

Livingston—Mary Wessel, Unity, BPOE hall

NEBRASKA

Lincoln—Iva Woods (LT) 2039 S 17 (mailing add); Mabel Schopf, Unity, Peterson bldg

Omaha—Mabel Schopf, Unity, Electric bldg

NEW JERSEY

Cranford—Edith Berry, Unity, Hampton hall

Montclair—Gladys Stevenson (LT) Unity soc, 11A Midland

Newark—Edith Berry, Unity, Berwick hotel

Plainfield—Florence Hutton (LT) Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LT) Unity, Franciscan hotel
Raton—Carrie Schleifer (LT) Unity, 323 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Betsy Van Allen (LT) Unity, 3 Albee sq
Buffalo—Ella Richards, Unity, 414 Delaware
Elmira—Elise Rosenburg (LT) Unity, Mark Twain hotel
Flushing—Renee Klaus (LT) Unity cen, 136-31 Roosevelt
Freeport—Marion Rodgers (LT) Unity, 102 N Grove
New York—Georgiana Tree West, Laura Hyer, Unity, (entrance) 1 W 47; Richard Lynch, 180 Central Park S (mailing add); Crichton Boatwright (LT) Sharlee Thompson (LT) Unity, 33 W 39; Nana Sutton (col) (LT) Unity, 2 W 130
Rochester—Hobart and Ruth Gillespie (LT) Unity temple, Taylor bldg; Raymond Barker (LT) Unity, Hotel Seneca
Syracuse—Raymond Barker (LT) Unity, Onondaga hotel
White Plains—Octavie Martial (LT) Unity, 40 Mitchell pl

OHIO

Akron—Jessie Maloney, Unity, 34 High
Canton—Jessie Maloney, Unity, 203 6 st NW
Cincinnati—Margaret Norwood, Millie Leslie (LT) Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison
Cleveland—Earl B. Anthony, Unity, Hotel Cleveland
Columbus—John Coulson, Unity; Ethel Lieberman (LT) Mercedes Fossler (LT) Hotel Virginia
Dayton—Ethel Crouch, Unity, Dayton Industries bldg
Hamilton—Louise Tahse, Unity, 117 Ross
Lima—Lillian Matthews (LT) Unity, Cook tower
Marion—Fannye Treaster (LT) Unity cl, Harding hotel
Springfield—Fannye Treaster (LT) Unity, Arcade hotel
Toledo—Beatrice Whipps (LT) Unity, Richardson bldg
Warren—Everett St. John (LT) Unity, 2d Natl Bank bldg
Wellington—Margaret Jones (LT) Unity, 419 Courtland
Youngstown—Everett St. John (LT) Unity cl, YMCA
Zanesville—Fannye Treaster (LT) Unity cl, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 NW 20
Baker—Christopher Scott, Unity, Baker hotel
La Grande—Christopher Scott, Unity, Sacajawea hotel
Medford—Marion Clifton (LT) Unity cl, Medford Center bldg

PENNSYLVANIA

Philadelphia—Margaret Ann Feldt, Unity assb, St James hotel
Pittsburgh—Martha Anthony, Unity, Century bldg

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca
Nashville—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1500 Jackson
Dallas—Minerva Hursey, Unity, Allen bldg
El Paso—Bertha Forbes, Unity, 305 E Franklin, Gardner hotel
Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LT) Unity cl (col), 504 Louisiana
San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Ellensburg—Christopher Scott, Unity, Ellensburg hotel
Kennewick—Christopher Scott, Unity, Masonic temple
Seattle—Paul Rigby, Unity soc, 1905½ 3; Estelle Key, 2120 California (mailing add)
Wenatchee—Christopher Scott, Unity, Cascadian hotel
Yakima—Christopher Scott, Unity, 109 S 4; Beulah Scott (LT) Unity, 109 S 4

WISCONSIN

Beloit—Bonnie Brown (LT) Unity, Hamilton hotel
Milwaukee—Elmer Gifford (LT) Unity cen, Commerce bldg

CANADA

Calgary—Nora Elliott, Unity, 221A 8 ave W
Regina—Russell Kemp (LT) Unity, 404 Drake hotel
Toronto—Herbert J. Hunt (LT) Unity, 233 St Clair W
Winnipeg—Edna Bowyer, Unity, Donalda blk

ENGLAND

Liverpool—Dora Johnson, Soc of PC, St Luke's Chambers, Bold pl
London—Parker Drake (LT) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity soc, 2 Earl's Court Gardens S W 5
Wirral—Dora Johnson, Unity, "Glendor" Mount Road Upton

Prosperity for You

Definite things to avoid along with practical things to do if you would increase your

prosperity are listed by Eleanor Hunter in an article appearing in July *Unity,* "Abundance Is Yours." She shows you how to gain a prosperity consciousness, how to become richer and happier through an increased understanding of divine supply. Watch for "Abundance Is Yours." It will give you a new idea about prosperity.

Happy Hours for Boys and Girls

Perhaps the happiest hours of childhood are those spent in companionship with the heroes and heroines of storybooks. That is why it is so important that young people meet only the right characters in the books they read, for they unconsciously take on the qualities of those they admire. You can feel safe in giving Unity books for children to any children you know. These books are about real boys and girls, and they stress right behavior and good character.

How Jimmy Came Through and *The Four-Leafed Clover* are for children ten years old or over; *Story Friends* is for boys and girls from six to ten years of age.

Truth in Story Form

Evelyn Whitell tells how Truth helped in solving the problems of real people in her book *Lovingly in the Hands of the Father.* These true stories of problems solved are helpful because they show how Truth can be used in actual experience. They will inspire you to use Truth in your own life.

If you want to help a friend who is a beginner in Truth or if you want to introduce Truth to a friend, *Lovingly in the Hands of the Father* is an ideal gift.

What to Do when School Is Out?

Parents are asking themselves this question now that boys and girls are out of school and eager for interest-

ing things to do. Many of them find the answer in *Wee Wisdom* magazine.

Not only do the stories in *Wee Wisdom* amuse and entertain the children who read them but they teach the value of such character traits as honesty, truthfulness, kindness, and dependability. Then there are puzzles, cutouts, games, things to make and to do, as well as the Writers' Guild, the Good Words Booster Club, and the list of boys and girls who want to correspond with other children.

Wee Wisdom is a happy solution to parents' vacation problems. The twelve issues are only $1.

Purpose of the Silence

E. V. Ingraham in his book *The Silence* gives the true purpose of setting aside a particular time for prayer and meditation: silence. He says that the negative things that sometimes seem to interfere take care of themselves when we know the purpose of this spiritual practice. The length of the silence, the place, the position to assume, and other points are also discussed.

How to Make Truth Work

When the author of *Lessons in Truth* tells how she applied spiritual principles to her life, readers may expect to find inspiration and help in solving their own problems. In *How I Used Truth* H. Emilie Cady does this. The eleven chapters explain ways to apply abstract Truth principles to particular situations.

A Good Companion for a Vacation

Many readers find *Daily Word* can be carried with them on vacation trips because of its convenient pocket size, and then they do not miss a single day's lesson. Some of the summer numbers

contain inspirational articles and lessons that have special reference to vacation problems of safety, happiness, and protection.

Daily Word, which is edited under the supervision of Silent Unity, will come to you for a whole year for $1.

Unity Believes . . .

Are you sometimes curious as to just what Unity believes? Are you confused when friends ask you questions about the Unity belief? You will find Unity's creed in the little booklet *Unity's Statement of Faith,* and it will help you to answer any questions about the Unity belief. There is in it also a translation of The Lord's Prayer from the original Greek.

For Authoritative Bible Interpretation

Students of Unity books dealing with the inner meaning of Bible names and places, such as *Mysteries of Genesis, Twelve Powers of Man,* and *Christ Enthroned in Man,* are finding the *Metaphysical*

Bible Dictionary a helpful aid. This comprehensive study of Bible terms has been prepared to meet the specific needs of thorough Truth students who want to get a symbolical interpretation of the Bible besides the literal one.

A Unity Reader for Fifty Years

From Illinois a friend writes: "Please renew my *Unity* subscription. It is my everyday reading. Have read *Unity* since 1890 when it was only a four-page leaflet.

It is now a wonderful piece of literature."

We frequently have letters from readers who say they have been subscribers for *Unity* for twenty years or more, and perhaps there are many more friends like the one whose letter is quoted who have been reading *Unity* magazine since the beginning of its publication.

This Book Changed Her Life

A Truth student in California writes to Charles Fillmore to tell him of the way her study of his book *Christian Healing* changed the course of her life:

"There was a howling blizzard that had raged for three days and nights at forty degrees below zero. Our cattle were being snowed under, my husband was in a hospital far from home, and the children and I were alone on our Dakota ranch.

"I had prepared to stay up for the night to stoke the stoves, and as I threw wood and coal into the old stoves at close intervals I went back again and again to reading

Christian Healing. I had read it several times before but it had been as a closed book. I had no real understanding of it. But on that blessed night, when the whole world, even the elements, seemed lashing my very soul *Christian Healing* reached its mark and I began to have real understanding.

"At daylight the storm had spent itself and as I watched the sunrise light up the snow-blanketed prairie my mind had found a restful peace. I knew that most of our stock was dead under that waste of snow—that we were 'broke' —but I clung to the teaching of Christ that I had discovered in *Christian Healing* and declared its formulas until they took root.

"In three months the children and I were on our way West, entering into a new life which resulted in the children's receiving an education."

"God Will Pay Your Debts"

This is the title of the 8th chapter in Charles Fillmore's

book *Prosperity*, and it explains how you may free yourself from indebtedness. He says: "The way is now open for you to pay your debts. Surrender them to God along with all your doubts and fears." The way to do this the author clearly explains in this chapter, besides giving helpful ideas on the way to stay out of debt.

Learn to Expect Success

We often hear it said that "nothing succeeds like success." *Good Business* helps its

readers to get into a "success consciousness" and to expect successful results from every undertaking, whether it is filling a minor position or managing a business, or even hunting a job! The twelve issues of *Good Business* are only $1.

Listen!

In her book *You Can Be Healed*, Clara Palmer tells how to gain perfect hearing through listening. She teaches you what to listen for and how to bless your ears so that they become sensitive not only to the voice of Spirit but to the voices of those about you.

This book gives healing affirmations for every part of the body, and there are several chapters devoted to general healing.

PRICE LIST OF UNITY BOOKS AND BOOKLETS

For Beginners	*Beginning Again	flexible $2; cloth	$1.00
	Directions for Beginners	*Spanish*, $.10; *German, English*	.25
	*God Is the Answer	flexible $2; cloth	1.00
	How I Used Truth	flexible $2; cloth	1.00
	How I Used Truth	*Italian, French, German*	.75
	Lessons in Truth	flexible $2; cloth	1.00
	Lessons in Truth	*Italian, French*, $.75; *German, Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore	flexible $2; cloth	1.00
	Lovingly in the Hands of the Father	flexible $2; cloth	1.00
	Master Class Lessons	flexible $2; cloth	1.00
	*New Ways to Solve Old Problems	flexible $2; cloth	1.00
	Unity's Statement of Faith		.10
	Unity Viewpoint, The		.10
	Working with God	flexible $2; cloth	1.00
On Healing	Christian Healing	flexible $2; *English* or *German*, cloth	1.00
	Divine Remedies		.50
	*Jesus Christ Heals	flexible $2; cloth	1.00
	Truth Ideas of an M. D.	flexible $2; cloth	1.00
	You Can Be Healed	flexible $2; cloth	1.00
For the Home	Meatless Meals	cloth	1.00
	Science of Food and Cookery, The	cloth	2.50
	You and Your Child	flexible $2; cloth	1.00
Inspirational	As You Tithe so You Prosper		.50
	Finding the Christ	*German, Swedish, English*	.25
	Have We Lived Before?	flexible $2; cloth	1.00
	How to Use Faith in Wartime	(12 for $1)	.10
	Inner Vision		.50
	Mightier than Circumstance	flexible $2; cloth	1.00
	Prosperity	flexible $2; cloth	1.00
	Sunlit Way, The	flexible $2; *English* or *German*, cloth	1.00
	*Unity's Fifty Golden Years	de luxe $3; plastic	1.00
Devotional	All Things Made New	flexible $2; cloth	1.00
	Bible, American Standard Edition		4.50
	Book of Silent Prayer		.50
	Contemplation of Christ, The		.50
	Journey of Jesus, The	cloth	1.50
	Metaphysical Bible Dictionary		10.00
	Mysteries of Genesis	flexible $2; cloth	1.00
	The Silence		.50
	Truth in Song		.50
	Unity Song Selections	cloth	1.00
For Advanced Study	Christ Enthroned in Man	flexible $2; cloth	1.00
	Selected Studies		.50
	Talks on Truth	flexible $2; cloth	1.00
	Twelve Powers of Man, The	flexible $2; cloth	1.00
	Usable Truth	flexible $2; cloth	1.00
	What Are You?	*German* or *English*, cloth	1.00
Greeting Booklets	Challenge of the Dawn, The		.10
	Great Helper, The	*English* or *Dutch*	.10
	Holy Bread		.10
	Joy Cometh		.10
	One Perfect Gift		.10
	*Prayer of Prayers		.10
	Protecting Presence, The		.10
	Song of Life, The		.10
	*Turning Point, The		.10
	Twenty-Four Golden Hours		.10
	Way of Faith, The		.10
	What Child Is This?		.10
	Where Blessings Begin		.10
	(12 copies of these booklets for $1. Envelopes included)		
Juvenile	Four-Leafed Clover, The		.50
	How Jimmy Came Through		.50
	Story Friends		.50

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

You too can carry a "Message to Garcia"

DO YOU REMEMBER the story of Rowan, the man who unquestioningly carried the message to Garcia, letting nothing interfere with the accomplishment of his task? He simply followed the instructions given him and succeeded in his great undertaking.

If we would be successful in our demonstrations we too must follow instructions: "carry the message to Garcia." Jesus gave us complete instructions for successful demonstration, and when we follow His instructions we cannot fail to demonstrate.

The Prosperity Bank drill will help you to follow the Master's instructions. It will help you to look to God for your supply, to bless what you already have, and to share it with others. Silent Unity will pray with you for your prosperity and success as you follow the drill.

You may use the coins you save in your Bank to send *Unity* magazine to three friends who need the blessing of Truth. Simply fill out and return the blank below and the subscriptions will be entered at once.

UNITY SCHOOL OF CHRISTIANITY, 917 TRACY, KANSAS CITY, MO.

Please send me a Prosperity Bank so that I may use the prosperity instructions given by the Master. I will save $3 in the Bank to send a year's subscription for *Unity* magazine to each of three friends, the subscriptions to begin at once.

1. Friend's name .....

   Street .....

   City ..... State .....

2. Friend's name .....

   Street .....

   City ..... State .....

3. Friend's name .....

   Street .....

   City ..... State .....

My name .....

Street .....

City ..... State .....

U-6-40

New "Hilde" Series begins in July Progress

Friends who grew to love "Hilde" through the Beatrice Swanson Chesebrough stories in PROGRESS magazine will be delighted to meet her again in a new series of seven stories beginning in July PROGRESS.

How to Find a Job in June Progress

In June PROGRESS Ernest C. Wilson, editor, gives practical suggestions for success in "The Job of Finding a Job." His friendly advice is particularly helpful to young people who are finishing school at this time and are about to start in search of work.

A subscription now for yourself or a friend will bring help in finding a job, and you will also be sure of receiving the new Hilde series when it begins in July.

PROGRESS is only $1 for twelve colorful issues.

Plan Now to Attend the First Term of Unity Training School, *Which Begins May 27*

At this term of the Unity Training School you will have as instructors Charles and Cora Fillmore in JESUS CHRIST HEALS; Richard Lynch in Intelligent Study of the Bible; Laura Hyer in Self-Discipline; Francis J. Gable in Sermon on the Mount; Celia C. Ayers in Bible Interpretation; Carolyn Hightower Parsons in LESSONS IN TRUTH, and Ralph E. Johnson in Prayer.

The illustrated prospectus is now ready and will be sent to you upon request. Write to Unity Training School, 917 Tracy, Kansas City, Mo.

FAITH

Marguerite Bowman Clark

Does the way seem dark and cheerless
  Do the storm clouds hover low?
Forward press erect and fearless;
  Love is still our guide, you know.

Does the burden of the moment
  Seem too great for you to bear?
Love's great power lies around you;
  Love will save you from despair.

Do you feel that life is futile,
  That its joy has passed you by?
No good thing shall be withholden;
  Love will every need supply.

Does a cloud of doubt assail you,
  Hem you in on every hand?
Know that God's arm is not shortened;
  'T is His voice that bids you stand.